

A  
SERMON  
OF PREDESTI-  
NATION,

Preached at Saint MARIES in  
OXFORD:

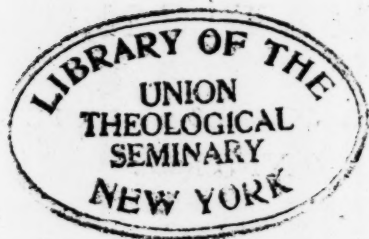
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B. R. CRANKHOP.

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# TO THE RIGHT

Worshipfull, S<sup>r</sup> EDWARD

BARRET, Knight.



**S**IR, I haue often wished, that some opportunitie might be offered vnto me, to testifie that louing and honorable respect which I haue euer born vnto you. Finding no other, I gladly embraced this present occasion of publishing this Sermon, concerning Predestination, which I long since preached, and of late reuiued. For seeing diuers conferences which I had at your house, concerning this, and some other like arguments, first of all occasioned me to think of the reuiuing, and then of publishing thereof: I was desirous to offer the fruits of that labour, as a testimonie of my louing affection vnto you. And your vnfained loue to Gods truth, and that religious affection, which from your honorable Progenitors, as an hereditarie blessing, is descended vnto you; doe perswade, yea, euen assure me, that you will accept this not so much as a pledge of mine, as of the loue of

## The Epistle Dedicatory.

God vnto you. For that right & interest which your selfe, and euery one of Gods children haue in Gods Election, makes delightfull, yea, sweetneth vnto them; as euery doctrine of Gods Word, so this especially, wherein is contained the chiefeest treasures of their spirituall comfort. In the handling whereof, I haue endeouored, according to that measure of knowledge which God hath vouchsafed vnto mee, to satisfie the mindes of the godly, and cleerely remoue those principall doubts, and cauils, which occasion some maliciously to carpe; others, in the weakenesse of their vnderstanding, to stumble and take offence at this holy doctrine. What I haue performed in this so weighty and obscure an argument, I willingly submit to the iudgement of Gods Church and children, not doubting but the same God, who put these meditations into my heart, will accompanie the same with his owne blessing vnto the hearts of many of his children and seruants. In which confidence, together with my hearty desire to God, that he will continue and multiply his blessing vpon you, I remaine

Your Worships in all duty,

Richard Crakanthorp.



A  
SERMON  
OF  
Predestination.

2. PET. I. 10.

*Wherefore, Brethren, giue rather all diligence to make  
your Calling and Election sure : for if yee doe these  
things, ye shall neuer fall.*



**H**E blessed Apostle, in these words, Right  
W<sup>ll</sup>. and beloued in the Lord, cleerly  
sets down, as you see, that holy doctrine  
of Gods Predestination and Election of  
his children vnto eternall life; of which,  
by Gods assistance, I intend at this time  
to entreat. I am not ignorant, that some

of later times, following the old *Massilians*, a not onely  
themselues auoid and shunne this doctrine as a *Rocke* : but  
by reason of the great and manifold difficulties which they  
finde herein, iudge it a *very perilsome and dangerous doctrine* to  
be taught : not fit to bee published, and preached in the Congrega-

*esse inexplicabilem dicunt, & perpetuo sepeliendam silentio, ait Amb. Cathar. in Summar. opi-*  
*nionum de Prædest. Ex hoc numero fuit Erasmus, cuius hæc verba, Quid inuicilius quàm hoc*  
*evulgari? lib. contra Luther.*

*a De his taceri  
exigunt, quorum  
altitudinem nul-  
lus attingit: &  
doctrinam  
hanc, etiam si  
vera sit, non  
promendam  
dicunt. Prosp.  
Epist. ad Aug.  
Hilar. Epist. ad  
August. Quid-  
dam questionem*

*in Summar. opi-*

tions of Gods people; whose ouer-searefull modesty, to say the best of them, ought chiefly to bridle the rash curiositie of all such, as not contenting themselves with those bounds which the sacred Scriptures set downe, dare pry into the secret and most hidden Counsels of the Lord; Let such men remember what *Moses* teacheth, *The secret things belong vnto the Lord our God*: and let them learne of Saint *Paul*, not to presume to vnderstand, above that which is meete so vnderstand: but that they vnderstand according to sobriety.

Further also, their timorousnesse in this point, should warne vs all to bee very circumspect, and wary, vnto which of Gods Children we deliuer and diuide this portion of the foode of life: for the Word of God, as it containeth milke and meates of easie digestion for Infants, and the weaker sort of Gods household; so for them that be stronger in faith, and of riper iudgement and knowledge, it hath store and plenty of stronger meates. And though every part of this spiritual food bee most wholesome for Gods Children, yet this doctrine of Gods Predestination, and Election, which is most strong, but most wholesome meat, is much more fit for this and such like most iudicious and learned Auditories, then for those who are but children in vnderstanding, and nouices in the schoole of Christ.

But wholly, as they teach, to debarre the Church & people of God, from hearing this most comfortable doctrine, what is it else, but to conceale and suppress the most gracious mercies of God, and depriue his people of the chiefest comfort which can enter into the heart of a mortall man? Nay, what else is this, but euen to betray the truth of God, and to harden and incourage most wicked men, who in the insolency of their prophane hearts, cease not to oppugne this doctrine, and in most reuiling manner to blaspheme this holy truth,

Deut. 29. 29.

Rom. 12. 3.

Heb. 5. 12. 13.

Scriptis contra

doctrinam de

Prædeterminatione

quidam Ioh.

Scotus circa

annum 850.

quem docto &

pio libro refuta-

uit Ecclesia

Langdunenſis.

Ante hunc,

circa annum

490. Episcopus

quidam Faustis

Rhegiensis;

Pelagianismum

errante deſen-

dens, libris

duobus de

libero Arbit.

Prædetermina-

tionem opposu-

it: & can-

tenentes;

Hæreticos vocat.

Et Lucidus in Epistola Faustis libro præfixa ita inquit,

Damno quidam alios

deputatos ad moriem, alios ad vitam. Quam Lucidus Epistolam pro Catholica commendat, Bar. an.

490. nu. 29 & 30. & clarior Annotat. præfix. lib. Faustis in BB. S. patr. tom. 4. pa. 795. in euer-

da Prædeterminatione consentiunt Alb. Pighius & Georg. Siculus Calu. de ætern. Prædest. inter-

ius Opusc. pa. 250.

## A Sermon of Predestination.

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accounting and calling it ( which without horror I cannot utter, ) not onely an humane device and ffigment, but even a detestable and diabolicall doctrine, such as hath no ground g nor warrant out of the Word of God? Shall they with such insolencie, and impiety, blaspheme the truth of God? and shall the Watchmen of Israel be silent at the hearing of these *Rabbeles*, thus to reuile the Lord of Hosts? Doubtlesse if wee bee silent, and hold our peace hereat, not onely the mouthes of Babes and Children shall bee opened; but, as our Sauour faith, the very stones shall defend the truth, and sing *Hosanna* vnto our God.

Againe, the Word of God, as it is most perfect and sufficient, not wanting any one point at all, which is needfull for our instruction and knowledge; so may we not once think, without great dishonour vnto God, that any one iot or tittle, much lesse any maine point of doctrine deliuered therein, is superfluous for the Church of God: specially seeing God himself hath told vs, that *h the things reuealed belong to vs, and to our children for ever*: And againe, that *what former things are written, are written for our learning*. Seeing then this doctrine of Predestination and Election, is not onely layd downe, but often repeated and inculcated in the Word of God; why should wee bee wiser then God; to conceale that from Gods people, which God will haue both vs to teach, and them in due time and season to learne, and beleue?

Now for the difficulties which in this case they pretend, I cannot in truth deny; but that as euery Article of our faith, so specially this, may iustly seeme hard and obscure vnto vs, whose knowledge is darkned with infinite mists both of our naturall, and of that habituall ignorance which wee haue added vnto it: But we are all to bee so farre from being dismayd herewith, that this should rather be a spurre vnto vs, to stirre vs vp. euery day to growe and iacreate in the knowledge of

f Commentum vocat explodendum. Auth. libelli de Christi Seruatoris efficacitate. Rat. 7. Augustinus induxit horrendum Prædestinationis dogma. Idem Rat.

103. Absurdissimum est credere Deum elegisse paucos quos seruaret, reliquosaberit. Idem Rat. 23. Hac distinctio, qua excludit bonam hominum partem, est a malo spiritu. Idem Rat. 6. I abhor your horrible doctrine. Author libel. cui titulus Confutation of the carelesse by necessitie. Sect. 23.

g A capite ad calcem habemus scripturam nobis salutem, & contrariam sententiam damnantem. Auth. l.

de Christi Seru. effic. Rat. 100. Quicquid de Prædestinatione tradimus, Philosophica sententia arguitur nisi in scriptura tradita clauat Georg. Siculus. Calu. libr. citat. pa. 989. b Deut. 29. 29.

Rom. 19. 4.

B 2

God,

God, and of his Word, that so we might more plainely both discern our selues, and be able to instruct others in that truth, and point out vnto them euery part of that path which lea-  
deth vnto euerlasting life. Yet let vs euen herein also behold and admire the wildome and the mercies of our most gra-  
cious God, that howsoeuer those things, for the continuall exercise of Gods children, are wrapped vp in sundry difficul-  
ties, so that an Elephant may swimme therein; yet, withall, they are so tempered by Gods Spirit, and fitted for our ca-  
pacities, that neither this, nor any one point of all our faith is without such euident & cleere proofes in the Word of God,  
as that for the most a Lambe may wade in them, and for them all, such as best serue for the instructing of Gods peo-  
ple, and the full satisfying of any Christian and beleeuing soule. For thy Word is a light vnto our feet, and a Lanthorne  
vnto our steppes, it giueth wisdom and understanding, euen  
vnto the simple. And it is truly said by Saint *Austen*, m that  
whatsoeuer belongs either to our Faith, or good life, that is plainely  
set downe in the Scriptures of God. Wherefore they which  
affray the people of God with these difficulties, doe no other-  
wise then those Messengers, and Spyes, which *Moses* sent  
to see the Land of Canaan. Surely, said n they, the Land flow-  
eth with Milke and Honey, but the people are strong that dwell  
in the Land, they bee Gyants, and the sonnes of Anak, and the  
Cities are walled, and exceeding great, wee bee not able to goe vp a-  
gainst them, for they are stronger then we. So they brought an  
euill report of the Land, causing the people to be faint-hear-  
ted, and murmure against the Lord: So these men hauing,  
like diligent Spyes, considered and viewed euery part of this  
doctrine, know right well, that it is a doctrine of exceeding  
comfort, and that it floweth with Milke and Hony; but  
they bring an euill report vpon it, and vpon the Word of  
God, when they affray Gods people from entring hereunto;  
with the greatnesse of those difficulties; as it were with so  
many Gyants and sonnes of *Anak*, which they haue spied  
and seene herein. Let not vs, with those euill Spyes, prouoke  
the

*Apfal. 119. 105*

*l Psal. 119. 7.*

*m In ijs qua a-*

*perie in Scriptu-*

*ra posita sunt,*

*inueniuntur illa*

*omnia, quae con-*

*tinent fidem mo-*

*resque viuendi.*

*lib. 2. de doct.*

*Christ. c. 9.*

*n Num. 13.*

*28, 32.*

## A Sermon of Predestination

the wrath of God by our distrust and diffidence; but with *Caleb* and *Ioshua*, men in this action highly renowned of God himselfe, let vs harden and encourage the people, and in confidence and assurance of the aid of our God, say vnto them, Let vs goe vp at once, and possesse the Land: for vndoubtedly we shall ouercome it. Let vs then in the name and feare of God enter into this doctrine, being guided, though not with *Caleb* and *Ioshua*, yet with the Prophets and Apostles, and euened led by the hand of our Sauiour Christ: who all by their teaching and preaching of this doctrine, haue chalked out the way vnto vs, how we may enter into it, and take full possession of those ioyes, and comforts, which are contained in the knowledge and meditation thereof.

In handling this doctrine of Election, I commend to your godly consideration these three points, out of these words of the Apostle. The first, *our Election it selfe*. The second, the *certainity and assurance of our Election*; both of them set downe in these words, *Giue all diligence to make your Election sure*. The third, the *meanes of this assurance*, one of which being sanctitie, and holinesse of life, the Apostle expresseth in these words: For if yee doe these things, yee shall neuer fall. Concerning election it selfe, two things are to be obserued. First, the *parties who are elected*: Secondly, the *cause of their Election*.

Touching the *parties elected*, I shall not need to stay long in refuting that no lesse impious, then senselesse opinion of some who teach, o that Gods election before the world is *generall to all men*, so that euery one is alike chosen by him vnto eternall life: which conceit of theirs, as it is directly controuled by the expresse words of the Scripture, wherein is mention of some, *who are vessels of wrath prepared to destruction*; and as Saint *Iude* q saith, *ordained to condemnation*: so is it repugnant euen to common sense and reason. For who doth not know, that to elect, or chuse, implyeth a reiecting and refusing of some others? This very word of Election signifying nothing else, but a separating and culling out of some from the rest, as our Sauiour saith of his Disciples, that hee

o Gods electi-  
on before the  
world, is gene-  
rall to all men,  
Consut. of the  
carel. by nec.  
Sest. 14. Cōcludit  
Pighius omnes  
sine exceptione,  
ad vitam aeternā  
designatos, Cal.  
lib. de aeterna  
prad. p. 969.  
Georgij Siculi  
commentum est,  
non fuisse hunc  
vel illum pradec-  
stinatum ad  
salutem, sed  
Deum statuisse  
tempus, quo tot-  
um mundum  
seruaret,  
Calu. leod. p.  
951. Senfit ita  
striam Nich.  
Heming. qui l.  
de gratia  
vniuers. p. 34. dei  
electionem vni-  
uersalem vocat:  
p. Rom. 9. 22.  
q. Verse 4.  
p. Ioh. 15. 19.

1 Epheſ. i. 4.  
2. Theſſ. i. 13.

choſe them out of the world. Seeing then it is moſt cleere, that ſome are choſen & elected by God vnto ſaluation; certain it is, that God ſeparated them for a peculiar people vnto himſelfe; and pickt them out from the reſt, which he reſuſed, and left in their ſinne, to bee led by their owne luſts into that deſtruction which is ordained for them.

Conſuſ. of  
the careleſſe,  
Sec. 15.

Now as errour neuer wanteth ſome colour and ſhew of truth, ſo theſe men, to maintaine this fancy, alledges the words of Saint Paul, Rom. 8. 29. where hee ſaith, *that whom God knew before, them alſo hee did predeſtinate to bee made like to his Sonne.* Seeing then, ſay they, God knew all men without exception, before the beginning of the world, it muſt needs follow, that hee did alſo predeſtinate, and elect *them* all vnto eternall life. In which reaſon, as if it were inſoluble, they boalt and triumph; but without all truth and ſubſtance of reaſon. For they might eaſily haue obſerued a double knowledge of God mentioned in the holy Scripture. The one, of *beholding and ſeeing onely*, which is a knowledge of apprehenſion, of which the Apoſtle ſaith, Heb. 4. 13. that *truyery creature is manifeſt in his ſight*, and all things are naked and open to his eyes: the other is a knowledge of *louing and liking*, which the Schoolemen rightly tearme a knowledge of approbation; of which it is ſaid, *Psalm. 1. 6. The Lord knoweth the wayes of the righteous*; not onely ſeeing and beholding them, for ſo he doth know the wayes of the wicked alſo: but he knoweth the wayes of the righteous, by louing, allowing, and approving their wayes, in which ſort hee neuer knoweth the way of any wicked man, ſeeing both himſelfe, and his wayes, are an abomination vnto God. Now it is moſt certaine that all men, euen the Reprobate, are foreknown of God, by his former kinde of knowledge; for *all things are manifeſt and naked before his eyes*. But this knowledge of apprehenſion cannot poſſibly be meant by the Apoſtle in the 8. to the *Romans*. For whom God *knoweth* in that place, them hee both iuſtifieth in this, and gloriſieth in the life to come, as the Apoſtle expreſſely witneſſeth in the ſame place, Now ſeeing hee doth

not

¶ *¶ In Deo duplex cognitio: Scientia ſimplicis notitia, qua eſt communis omnibus bonis & malis: & Scientia approbationis, qua eſt bonorum tantum.*  
Aquin. quaſt. Diſp. q. de libro q. 1. art. 8.



not iustifie and glorifie all, but will say to some, Goe into euerlasting fire, who shall haue their portion in that Lake which burneth with fire and brimstone; it remaineth euident, that the Apostle speaketh not of that former knowledge of apprehension, but of the later of approbation, by which I may truly say vnto you, that God neuer knew any Reprobate, or vngodly person; our Sauour teaching in plaine tearmes the same, *Math. 7. 23. Then will I professe to them, I neuer knew you: Depart from me, yee workers of iniquity.* Wherefore to returne their own reason against themselues; Seeing God knoweth (that is, loueth and approveth) all those whom he electeth, as *S. Paul* teacheth, but neuer knoweth in this sort any Reprobate, or vngodly man, as our Sauour professeth; it remaineth true, and certaine, euen by that very Text whereon they most rely, that not all men without exception, but only some are elected of God, and ordained to euerlasting life.

Concerning the number of which, the *Massilians*, and some other, & most ignorantly, and impiously taught, that it was not defined, nor set downe by God, but left so vncertaine, and depending on the wils of men, that according as they were either willing, or vawilling to embrace the grace of God, the number of the Elect might be either augmented, or impaired. A conceit so repugnant to the truth, that though their other error, touching mens wils, were admitted, yet can it no way stand with the prascience of Almighty God, who knowing y all things; yea the very thoughts & of man long before, euen before all eternitie, cannot bee ignorant either how many will, or how many himselfe will haue to embrace his grace, and to be saued.

Some others haue fancied, that though the number of the Elect, (which the Schoolemen call *Numerus formalis*) bee certaine, yet the persons who are to make up this number, (called by them, *Numerus materialis*) is vncertaine, and not defined by God. A fancy indeed, seeing the Scriptures

u Nec acquiescunt Predestinatum electorum numerum, nec augeri posse nec minui. Prof. Epist. ad Aug. Eligendorum ad reiciendorum esse definitum numerum nolunt. Hilar. Ep. ad Aug. x Ambr. Caritas potest uir paucos aliquos predestinatos ad uitam, & corum numerum certum esse ad. Reliquos omnes nec ad uitam, nec ad mortem predestinator sentit, sed pro suo arbitrio, vel seruari posse, vel perire. Et quot in his seruandi sunt, non esse determinatum in providentia Dei, assertit. Cathar. Com. in c. 4. Ge. & in Tract. de predest. ad Conc. Trid. 2 Ioh. 17. 12. 2 Psal. 139. 2. 2 Quidam dicunt, prædesti-

num non numerum certum esse formaliter, sed non materialiter, ac si dicat quod certum vel in illis determinat, non autem quod in vel illi. Aquin. p. 1. q. 23. art. 7.



plainly teach, that God in his secret Councell hath decreed, not onely how many, but in particular also, *who those are whom hee hath chosen to bee heires with Christ.* For when our Sauour saith, *b that euen your names are written in Heauen,* and that *he being the good Shepheard, calleth c his Sheepe by name,* and that *he knoweth whom d he hath chosen:* and when the Apostle saith, *The foundation of God standeth sure, and hath this Seale, The Lord knoweth who are his:* what else doe, or can these import, but that God hath most certainly decreed and set downe in writing, not onely *how many,* but euen particularly *who they bee,* yea, and what *their names are,* whom hee hath chosen, and sealed vnto eternall life: and this number, as Saint Austen f saith, is so certainly set downe with God, that *neither any one of them can bee taken away, nor any other can bee added vnto them.*

Now, what this number in particular is, as to set downe, is impossible for mortall man, so to search it out, were most vaine and fruitlesse curiositie. Let this suffice vs to know, that though this number, in respect of the wicked, is but small; seeing Christ telleth g vs, that *many are called, and few chosen:* and, that *many h go in the broad way which leadeth to destruction, and few in the narrow which leadeth vnto life;* Few indeed in respect of those *many:* yet euen those *few,* considered in themselves, are an exceeding great number. For the seed i of Abraham is like the *Starres of heauen, or as the sand of the Sea-shore, such as cannot bee numbred.* k And I may truly say of the Elect, they are a number numberlesse; Saint Iohn himselfe warranting this saying; *Reu. 7. 9.* where besides those thousand thousands that were sealed of the Iewes, hee saw a great multitude, which no man could number, of all Nations, and Kindreds, and People, and Languages; which stood before the Throne, clothed with long white Robes, and hauing Palmes in their hands: in regard of which infinite number, our Sauour telleth l his Disciples, that *in his Fathers house are many dwelling places:* And let this suffice to bee spoken of the parties which are elected.

The

b Luke. 10. 20.  
c Iohn. 10. 3.

d Iohn. 13. 18.  
e 2. Tim. 2. 19.

f Lib. de. cor. &  
grat. c. 13.

g Math. 22. 14.  
h Math. 7. 13.

i Gen. 22. 17.  
j Eccl. 2. 12.

k Gen. 16. 10.

l Iohn. 14. 2.

## A Sermon of Predestination.

9

The next point to be considered in our election, is the cause thereof. Where first it is vndoubted, that the declaring and manifesting of Gods glory, is the cause why God in generall would elect some, and reiect some other, when all were alike before him in the same masse or lump of perdition. That one saying of Salomon doth sufficiently proue this, *Pro. 16.*

4. *The Lord hath made all things for his owne sake:* that is, for his owne glory and honour. For when wee were all included in the same masse of sinne, (out of which no God elected some, and left others therein), if God had then refused all (as in iustice, if it had pleased him, he might haue done), neuer could those glorious riches of his mercy haue beene knowne vnto vs, which now are manifest in sauing his Elect by Christ. Againe, if then by a generall Pardon hee had released all (as in mercy, if it had pleased him, he might haue done); then could we not haue seene the glory of his iustice; which now in the deserved punishment of the wicked is mightily and manifestly declared vnto vs. So then, to make knowne vnto all, the glory and praise of his mercy in the one, and the glory and praise of his iustice in the other: he framed of the same lump and masse of sinne, some to be vessels of mercy, by electing them vnto life; and he left others to be vessels of iustice, letting them alone in that state of damnation, into which all mankind had plunged it selfe.

But if wee wade further into this doctrine, and search not onely why in generall God elected some, & refused others, but why in particular these are elected, rather then the other: as namely *Iacob*, rather then *Esau*; and *S. Paul*, rather then *Judas*, seeing not onely they both were in themselves alike, but Gods glory had no lesse been seene in electing the one, then the other; if it had so pleased him: as now the case is more difficult, so are there diuers men of diuers iudgements.

Most fond, of all others, is the dreame of *Origen*, who thought that mens soules were created long before their bo-

*aliero odio & abia sit, & alia anima ferens in honorem, alia in contumeliam materiam conseruatumq3 meritis praeferunt. Hac ex Origine citat Hier. Epist. ad Animum.*

*in Solagratia  
discernit quos  
in vitam perditio  
nis massam,  
concreuerat ab  
origine ducta  
causa communis.  
Aug. Enchir. c.  
99. Ita tam  
electio quam re-  
probatio homi-  
num sequitur  
praesentiam pec-  
cati originalis,  
& massa perdi-  
ta. Ambrosius.  
Catharicus.  
Comm. in c. 4.  
Gen. contendit  
quidem in quo  
conatus, sed nul-  
lis plane viribus  
electionem non  
fieri ex massa  
perdita. Frustra  
nam ex hac elegi  
homines, &  
scriptura docet,  
& Aug. plus  
millies declarat.  
Vide Ench. c.  
17. & 33. &  
Epist. 106. &  
Quid oderat in  
Esau, nisi origi-  
nale peccatum?  
Epist. 107.  
\* intelligimus  
animam esse  
antiquum prop-  
ter quod in alie-  
ro dilecta, in*

Origines aude  
dicere, diabolum  
id rursus susci-  
pium, quod sus-  
cepit, & conscien-  
surum regna  
caelorum. Hier.  
Epist. ad Ioh.  
Hier.

Omnes coe-  
rentes Catholica  
fides a corpore  
sua unitatis  
abscindi, con-  
stanter predi-  
cant, quod ani-  
ma h. immortu-  
priusquam suis  
inspiretur cor-  
poribus, & in-  
surre. Leo.

Epist. 93. c. 10.  
& dicentibus

animas peccasse  
antequam cor-  
poribus unire-  
dus. Anathema

denunciat. Conc.  
Brach. 1. cap. 6.

Quid de nobis  
praeferre ac pra-

ordinare debeat  
Deus, quantum pertinet ad futura, in profectu hominis defectusq; consistit. Faust. l.

2. de lib. arb. cap. 2. Dicunt ambo (Pigh & Georg. Sicul.) haec ex Dei consilio non pendere, qui-  
nam electi sint vel reprobati, sed singulos sibi vitamvis fortunam, suo arbitrio statuere. Calu. lib. de

aetern. praed. p. 50. c. 10. stat quod unus per se reprobatus sua malitia, & reprobationem non ma-  
nare a voluntate Dei, reprobante homines, sed a voluntate hominum, reprobante Deum. Auth. lib. de

Chri. servat. efficit. R. t. 77. & constat neminem reprobatum esse. a B. o. qui prior diuina nu-  
meris salutaris ipsi proponit, sed augere non contempsit. Idem Rat. 67. & p. 13. ne luc. sonant

ista Henricus lib. de grat. vniu. efficitur h. de Et, quando credimus r. a. 20. & Abusus dono-  
rum Dei sunt causa abiectionis, & non consilium Dei. p. 22. & Non est volentis aut currentis scilicet

secundum carnem, sed est v. i. m. & currentis secundum fidem. Idem pag. 31. God reprobate  
no man before he was: Author Confut. of the errors of the carelesse. sect. 4. Hee

dis, and according to their good or ill deserts before their uniting to the bodies, God elected some men vnto life, and appointed others vnto death, though none, as hee is supposed, to eternall death. Which error of Origens, is not onely by all sound Philosophers reiected, who rightly teach that the soules are not created, before, but in the very instant of their coupling to the bodies: so is it together with Origen the Author of it, and with the Priscilian Hereticks, who after Origen reuiued the same, most iustly condemned by the iudgement of the Church, truly & constantly teaching that the soules were not, before their inspiring into the bodies. For this time contenting my selfe with that one cleere testimony of the Prophet, Zecch. 12. v. that God formeth the spirit of man in him: I will passe from this error, as vnworthy of any further expence of time.

Others there are who haue taught, p. that Gods electing of these, and reiecting the other, dependeth wholly vpon the will of men themselues, and not of the Decree or will of God: and that there is none reiected of God, till by their owne contempt, them-  
selues doe first reiect God, and by their wilfull obstinacie refuse his grace when it is offered vnto them. How euidently doe these men oppugne the Scriptures of God? For if election and reiection depend on the actions of men after they bee born, how can it be true, which the Apostle teacheth, q. that we are

electi. 1

## A Sermon of Predestination.

II

*Elect before the foundation of the world: and that God (r) elected Iacob, and hated Esau, before they were borne, when as yet they had done neither good nor euill? Is not heere a reiecting of Esau, before hee by his owne actuall contact rejected God, or despised his grace? Or did Esau, more then Iacob, reiect God before he was borne? Or if we seeme to any to straiten their opinion (though their bookes and writings doe tellise this to betheir fence and meaning, Seeing our workes committed actually in time, can no way be the cause of that Decree which is eternall, and before all time: Let vs proceed, and see, if the same workes, being from euerslasting foreseene and foreknown by God, as if they had beene done, may truly be said, (as some of better note haue taught,) to be the cause of our election to eternall life.*

Now, if we will herein hearken to the Apostles doctrine; we shall cleerely perceiue, that our faith, sanctitie, and all our good workes, are so farre from beeing the cause of our Election, that they are in truth, the very effect thereof. For we are elected, that wee should be holy and without blame, Ephes. 1.4. And the Apostle saith of himselfe, 1. Cor. 7.25, that hee obtained mercy, that hee might be faithfull. Whence it is manifest, that God did not first foresee vs good and faithfull, and therefore elected vs; but first he elected vs, and for this cause decreed to make vs faithfull, good and holy in his sight. And therefore Saint Austen hauing sometimes taught, (r) that God did chuse vs because hee foresaw that we would beleeue; afterwards retracteth, and recalleth this sentence as erroneous, and deliuereth a truer lesson, that faith is the effect of Predestination: not the cause: seeing the Apostle saith not, that hee obtained mercy because he was faithfull; but hee obtained mercy, that hee might be faithfull. For we are not called, saith he, (x) because we did beleeue; but that we should beleeue. Againe, when the Apostle

1 Rom. 9. 22.  
12.

*Grati pater,  
nes panis Lati-  
norum arbitri  
sunt causam  
prædeterminationis  
hominum ad  
vitam æternam  
esse præscientiam  
bonorum operum  
quæ facturi  
erant, vel fidei.*

*Sic Chrysostomus, Theodor-  
etus, Theophylactus, Oe-  
cumenius,  
Origines, Am-  
brohus, Hiero-  
nymus, Seduli-  
us, Petrus in  
Epist. ad Rom.  
ca. 8. diff. 22. &  
ide docet Sixt.  
Sentent. in Bibl.  
sua sanct. l. 6.*

*Annot. 2. q. 1. &  
3. q. 2. in eadem  
opinionem He-  
ming. Et in fine  
præsentis re-  
gule electionis  
& prædeterminati-  
onis. l. d. grat.  
vniuers. pag. 31.  
& quæ credi-  
mus, præfati &  
electionis consuetudine*

*nam quos præsciuit Deum credentibus eos ex gratia elegit. p. 27. & Nos tantæ reprobationis consumma-  
tionem hominibus præscimus facimus. ibid. pag. 77. & Augustinus in Epist. ad Rom. m. 60.  
& 61. in August. lib. 1. Retract. ca. 23. & lib. de Prædest. sanct. cap. 3. & 19. & Lib. de Prædest.*

*sanct. cap. 19.*

Lib. eodem c. 3.  
quo praecepit re-  
surrectionis conuictus  
sum. cum erra-  
rem.

demandeth, 1. Cor. 4. 7. *Who separated mee?* (which was another and principall motiue to Saint *Austen*, to retract y<sup>e</sup> his former error) had the cause of our election beene either our faith, or good workes foreseene: it would haue beene easily answered, My owne faith, my owne workes, my owne good will to embrace Gods grace: *these beeing foreseene by God, separated mee, and moued God to elect mee rather then others:* but the Apostle, knowing all these to bee the gifts of God, and effects of his free loue, and election, referres wholly our separating from the rest, to the grace and good pleasure of him who faith, *Luk. 12. 32. It is your, Fathers pleasure, to giue you the Kingdome: that so no man might boast of himselfe, but he that gloryeth, might glory in the Lord.*

In the 9. to the *Romans*, the Apostle disputing this matter, of set purpose and at large; sheweth, that though *Iacob* and *Esau* were in themselves alike before God, not hauing done either good or euill, *the one more then the other*, borne at the same time, and of the same parents: yet for all this equalitie, God loued *Iacob*, and hated *Esau*. And because this might seeme vniust in the eyes of man, that of two being altogether equall and alike, the one should be loued, and the other hated of God: the Apostle proposeth to himselfe this great difficultie, as *S. Austen* rightly calleth it; *What shal we say then? Is there vnrighteousnes with God?* Now if God had loued and elected *Iacob* for his good workes, or faith foreseene, or hated *Esau* for his prophaneesse, which from all eternitie hee did foreknow; surely this question not onely might easily be answered, but there were no difficulty, nor doubt at all therein. For what vnrighteousnesse can this seeme to any, that God should loue *Iacob*, who hee knew would loue and obey him? or why should hee not hate *Esau*, of whom hee foreknew, that hee would bee a wicked, a prophane person, and one that would hate the Lord? But the Apostle answereth not in such wise; but knowing right well, that God, without all respect to the good or euill actions foreseene in

the

2 Difficillimam  
questionem ro-  
cat. Traet. 53.  
in Iohan. &  
Epist. 109. ubi  
hoc copiose  
tractat, & in  
Ench. c. 98.  
\* Eo modo  
solueret istam  
questionem  
Apostolus, in  
nullam quam  
solui opus esset,  
faceret. Aug.  
Ench. ca. 98.

the one more then in the other, loued *Iacob*, and hated *Eſau*; and knowing that the good actions of the one, were not causes, but effects of that loue of God and of his grace, which he in mercy gaue vnto him; and that the euill actions of the other proceeded from the want of Gods loue and of his grace, which hee in iustice denied, or would not giue vnto the other: He, I say, knowing all this, giueth another and better answer, that howſoeuer this may seeme vniust to the eyes of man, yet it is in truth most righteous, because it is the will and the good pleasure of God so to doe: For *I will haue mercy, saith God, on whom I will, and whom hee will, hee hardeneth*. And that we might plainely see, that there is nothing at all in any one, which did or could moue God to loue and elect him rather then another; the Apostle addeth this Conclusion, as ensuiuing necessarily on that testimony of God: *So then, it is not in him that willeth, nor in him that runneth, but in God that sheweth mercy*. The true and certaine cause then, why God in particular elected these, and reiected the other, is no way in themselves, nor in their workes, either actually performed, or foreseene and foreknowne by God, but it is wholly and solely in God himselfe; It is euen his good pleasure and will: who as hee elected vs (that is, pull'd vs out of that masse of perdition from the rest) according to the good & pleasure of his will; so by the same his good pleasure and will, did he leaue others in that masse of sinne, whom he made vessels of wrath; and as Saint *Iude* saith, *ordained to condemnation*; The reason of both which, is that which the Apostle expresseth, *Hee sheweth mercy on whom hee will; and whom he will, hee hardeneth*.

With what reprochfull speeches this doctrine, and the teachers thereof are reuiled, you are not ignorant, and their books are too euident witnesses thereof. And no maruell if they shoot their arrowes of most venomous words against men, seeing they fear not to open their mouthes against heaven, & in the insolent folly of their wits, plead against God, whose most holy will and Justice, in this case they seeke to overthrow.

x Quicquid est in bonis ordinans ipsum ad salutem, est effectus Prædestinationis.

Aquin. p. 1. q. 23. art. 5.

Vere quia Prædestinationis est preparatio beneficiorum.

Dei; quibus certissime liberamur.

Aug. lib. de bono. Pecc. c. 14.

7 Ephes. 1. 5.

Rom. 9. 11.



b *Dicit hereticus, pro voluntate Dei, trahuntur homines in perditionem, &c.*

Faufst. Rhcg. l. 1. de liber. arb.

c. 19. Their damnation commeth not by the counsell & will of God, for he is sorrie for it, *Ambr.*

*Consut. of the carles. Sect. 24.*

e He willett not their destruction, and that which he willett not, he doth not ordaine. *Consut. of the carelesse. Sect. 2. 4.*

d Can you proue that God hath two wills? Is that which is not revealed contrary to that which is reuealed? Then shall there bee contrariety in god, which is false.

Was there euer any such monstrous doctrine?

*Idem sect. 37.*

*Similia habet, sect. 35. 36. &c.*

\*5.

First, say they, b It cannot stand with the will of God, to ordaine any to be vessels of wrath, or to destruction; for God witnesse, and that also with an oath, *Ezech. 33. 11.* that he desires not, nor would the death of a sinner, but that the wicked should turne from his euill way, and liue: according as S. Paul teacheth; *1 Tim. 2. 4.* That God will haue all to be saved: and S. Peter, 2. Epistle. 3. 9. that God would haue no man perish, but would haue a<sup>l</sup> to come to repentance. If God, say they, c would haue none to perish, then can it not bee his will to ordaine any vnto death, who professeth hee would not their death: vnlesse there bee two diuerse, yea euen contrary wills in God, which vpon our doctrine they d suppose most necessarily to follow.

Which reason of theirs might haue some force with Epicure, and all such as make God an idle spectator of the euents in this world: For then perhaps he might see their death, and either not will it, or winke thereat. But farre be these conceits from vs, who haue learned out of the Word of God, that he not onely seeth, but by his counsell ordereth and gouerneth beneuerything in this world; so that not so much as one Sparrow can fall to the ground, nor one haire from our heads, without the prouidence and will of God. Nay, these most wicked men, Herod, Pontius Pilat, and the other Iewes, and Gentiles which put Christ to death, neither did, nor could doe ought: but as Saint Peter saith, *Act. 4. 28.* What thine hand, O God, and thy Councell *προωρισε*, had determined before, or decreed to bee done. Wherefore, if God would not at all haue the death and destruction of those vessels of wrath which are of old ordained to condemnation, as Saint Iude speaketh; then certainly, though all the armies both in heauen and earth should band themselves together, yet could they not all effect the death of the meanest or weakest of them: for who is able to resist his will, who is Almighty? And who saith of himselfe, *Esay 46. 10.* My counsell shall stand, and I will doe whatsoever I will. Vnlesse then wee will deny the first Article of our Faith, which is the omnipotency of God; wee must needs confesse, that the death



and damnation of those vessels of wrath, cometh to passe by the will of the Almighty: for if he would it not, hee could: nay, he would haue hindered it ten thousand wayes: and as *S. Austen* truly and excellently saith, *There is not, & ere cannot be done ought, either in heauen or earth, vnlesse God will haue it to be done, either doing it himselfe, or suffering it to be done; and he suffers (g) it, not against his will, but with his will.*

Now this will of God, though in it selfe it be but one and most simple, yet in respect of vs, it consisteth of two parts; the one opened and reuealed in his Word; the other hid and secret from our eyes, neuer knowen vnto any, vntill himselfe either by the euent of things, or some other way make it manifest vnto vs. Both which, are cleerely exprest in that true and memorable saying of Saint *Austen*, i where speaking of the sinnes of men and Angels, hee saith, *It comes to passe by a wonderfull and ineffable way, that those things are not done besides or without the will of God (not without his secret and permission) which are done against, and euen contrary to the will of God (contrary to his reuealed and preceptive will.)* All which will easily appeare, if we rightly obserue the difference of the one will from the other.

In his reuealed will, is set downe, as our duties towards God, and whatsoeuer he willeth, & that is, *requirer* his commandment to be done by vs, according whereunto our liues and actions are to be framed; so also is set downe therein, the publishing and free offering of saluation vnto every creature, but still with this condition, in regard whereof it's called his *conditionall will*, that *who/soeuer beleueth in Christ, and leades a sanctified life, shall bee saued*; but *who/soeuer beleueth not, but abideth in sinne, hee is condemned already.* His *secret will* is farre otherwise: For therein he hath absolutely set downe whatsoeuer euent doth fall out in the whole world: and concerning the saluation of men, hee therein hath particularly, and without

*fieri non vult, Magist. sent. l. 1. 45. I Voluntas beneplaciti componat rerum effectibus, & ipse effectus rerum ab illo non discordant. Fit enim omne quod beneplacito vult fieri, & omni quod non vult fieri, nunquam fit. Magist. sent. ibid.*

*fieri non vult, Magist. sent. l. 1. 45. I Voluntas beneplaciti componat rerum effectibus, & ipse effectus rerum ab illo non discordant. Fit enim omne quod beneplacito vult fieri, & omni quod non vult fieri, nunquam fit. Magist. sent. ibid.*

any condition decreed, whom in mercy hee will haue to bee saued, and therefore in his due time will, by his effectual grace, worke faith and sanctitie in their hearts, that they may be saued: againe, he hath therein *absolutely set downe*, whom in iustice he will leaue in that *masse* of perdition, into which they had cast themselues; and therefore *will not giue his grace* vnto them, but leaue them to their owne hearts lust, that they may willingly runne forward in sinne, and so most deseruedly fall into that pit of perdition which is provided for them. Hereof we may haue some resemblance in this manner: Put case a King, after the iust sentence of death passed against sundry offenders, should proclaime and publish in *one writing*, that he would freely pardon and saue all those that did bring vnto him his owne Signet; and in *another writing*, kept secret to himselfe, should set downe which of those offenders in particular hee would saue, and therefore would send vnto them his owne Signet, that they might bring it vnto him, and so be saued. The former of these writings may well bee called his open and *reuealed will*; the later, his *hid or secret*. Euen so it is in the *will* of God; the *conditi onall part* whereof, is euer since the fall of *Adam*, reuealed and published vnto men, that hee will in mercy pardon and saue *all those*, and *onely those*, who doe bring vnto him his owne *Sea'e or Signet*, which is ingrauen with the image of his Sonne, the print whereof is a liuely Faith, working by charitie: but in another part of his *will*, as it were in an other booke, which is not, nor can bee seene by man; he hath *absolute'y set downe*, whom in particular he will saue, and therefore will giue his owne Signet vnto them, imprinting in their hearts both faith and holinesse, by which they are sealed vnto eternall life.

These *two wills*, or rather *two seuerall parts* of Gods *one and most simple will*, are so farre from being repugnant or contrary the one vnto the other, as they ignorantly and impioufly affirme, that they doe most fitly, and euen subordinately agree one with the other; which that we may perceiue, The whole *will* of God, concerning mens saluation and damnation

n Non est Dei  
voluntas diner-  
sa, sed loquutio  
diner, a est de  
voluntate, Mag.  
sent. loc. cit.

tion, may bee fitly set downe in a reason, or *demonstration*, drawne from the effect, to the cause. The *proposition* whereof is this: Whofoever shall belecue in Christ, and liue in pietie, them hath God elected, and them *will be* haue to be saued; but whofoever doe not belecue, nor liue in piety, them hath hee reiected, and *will* in the end condemne. And all this is reuealed vnto vs, and it is the summe or effect of his whole *reuealed will*. The *Assumption* which God maketh, is this; But these and these men will belecue, for *I will* worke faith and sanctitie in their hearts: those and the other doe not, nor will they belecue, nor liue in pietie; for I will harden them, as I hardened *Pharaoh*, not giuing my grace, nor working faith and sanctitie in them: And this is part of the *secret will* of God, not reuealed vnto vs, but onely in the elect themselues, and some few whom God had witnessed in his Word, either to be heires of life, or to be partakers of eternall death. Of these two *promises*, which are parts, the one of the *reuealed*, the other of the *secret will*, this *conclusion* is inferred, which is the *absolute decree* of God: Therefore these and these haue I elected, and will in mercy saue: Those and the other haue I refused, and will at the last day in iustice condemne; and cast into euerlasting fire. Thus you see, that the one will doth no way contrary the other; but with a sweete harmony they both concur in one *Demonstration*, wherein from the *effect* of Gods will, which in giuing his grace, is our beleeuing, and in not giuing his grace, is our not beleeuing, wee proceede vnto the cause of both, which is the *absolute will of God* in electing these; and the *absolute will of God*, in reiecting, or leauing the others.

Nor is that in any sort to be allowed; which some of later times, following the fancy of *Iulianus* (o) the Pelagiā Heretick doe affirme, (p) and teach, that God *seth not his absolute*, but onely his conditionall will in this case of mens saluation; so that if men doe beleue, and repent, they shall then be saued, leauing it to mens owne will, and choise, whether they will beleue, and repent, or no: For then would our Sauour neuer haue

said

(o) *Iulianus* *estimabat Deum non velle absolute vllum saluare, sed omnes sub conditione, si & ipsi velint.* Bell. l. 2. de grat. & Lib. c. 8. Hoc; cum scripsisse colligitur ex Aug. l. 4. cont. Iulian. c. 8. (p) *Qui dicitur nos sine hac fidei & perseverantia condempnari electionis esse ad vitam, Euangelium prorsus aboleret.* Heming. de vniuer. grat. p. 63. God vseth not his absolute will in the matter of our saluation. *Ad nonym. verba*

(q) Luk. 12. 32.

(r) Ioh. 15. 16.

Electionem illam

nec fides ipsa

precedit, ne

prioris illum

eligisse dicamur,

fallumq; sit quod

absit, Non vos

me elegistis, sed

ego vos elegi.

Aug. l. de Præ.

sanct. cap. 19.

(f) Obduratio

Dei, est nolite mi-

sereri, non ut a

Deo irrogetur

aliquid, quo sit

homo deterior,

sed tantum quo

sit melior non

erogetur. Aug. l.

3. ad. Simpl.

q. 2.

(i) 1. Tim. 2. 4.

(u) Omnes homi-

nes, id est, omne

genus hominum,

Reges, primatos,

mobiles, ignibi-

les, &amp;c. Aug.

Ench. c. 103, &amp;

Epist. 107.

Potest intelligi

ut fiat distribu-

tio pro generibus

singulorum, &amp;

non pro singulis

generis. Aquin.

p. 1. q. 19. art. 6.

(x) Multi a

Veritate de via-

runt,

dicentes Deum multa velle fieri, quæ non fiunt. Quia enim tam impie desipiat, &amp;c. Mag. sent. l.

2. dist. 46. ex August. (y) Isay 46. 10. (z) Aug. Epist. 107. Pro de Infantibus loquitur, &amp; in Ench.

said, (q) *It is your fathers wil to giue you the kingdom;* but rather he would haue said, *It is your own wil,* in that ye beleuee, for which God doth, and wil giue the Kingdome vnto you. Nor could that be true, which againe he saith, (r) *You haue not chosen mee, but I haue chosen you;* seeing if his will were in this case onely conditionall, he should neuer chuse man, before man had first chosen God, by choosing to beleuee in God; yea, the saluation of each man should by this means depend wholly on him that runneth, & him that willet; and the Apostles words so cleerely and certainly set down, should be vntrue: *It is not in him that runneth, nor in him that willet, but in God that sheweth mercy.* By which words is cleerely signified, that the onely cause why this man rather then another is chosen vnto life, stands not in the will of man, but of God, who by his absolute wil decreeth to giue his grace vnto one, and therby make him to beleuee and runne the race of piety, and so be saued; and by his like absolute wil decreeth to harden, that is, (f) not to giue his grace to another, and so leaue him to runne on the race of his own wickednesse, vnto eternall perdition.

This being obserued, it is not hard to answer those places of Scripture: Where it is said, that God (t) *would haue all men to come to repentance, and be saued.* For if these, and the like speeches be vnderstood, not of all sorts, or degrees of men, as besides others, S. Austen (u) often expounds them; but as they take them, of all men, without exception of any, then can they no way be meant of the absolute will of God; seeing then it were impossible (x) that any at all should perish: for if they did, the will or wickednesse of man should make frustrate the will and Counsell of God. And who is able to resist his will? Of which himselfe saith, (y) *I will doe whatsoever I will:* and of which S. Austen (z) saith, that many are not saued: *non quia ipsi, sed quia Deus non vult,* and, *quia noluit saluos fieri:* not because they would not, but because God wil not that they shal be saued: or

dicentes Deum multa velle fieri, quæ non fiunt. Quia enim tam impie desipiat, &c. Mag. sent. l. 2. dist. 46. ex August. (y) Isay 46. 10. (z) Aug. Epist. 107. Pro de Infantibus loquitur, & in Ench. c. 95. De populo Bethsaidæ ait, Deus noluit saluos fieri.

if hee had *absolutely* willed that every one without exception should bee saued: how could Saint *Paul* haue said of those vessels of wrath, that they are *prepared*? or Saint *Iude*, that they are *ordained*? or as Saint *Austen*, (a) and after him, *Fulgentius* (b) and others often speake, *predestinate to destruction and condemnation*. For none can (c) doubt, but what God *prepareth*, *ordaineth*, and *predestineth*, that also he *willeth*, seeing *predestination* (d) is his very will? Hence it is, that some, (e) considering that those testimonies could not be meant (as they suppose) of the *absolute* will of God, seeing by it he will (f) haue many to perish, doe expound them of his *revealed*, which is called his *conditionall* will; for by it God will haue his Gospell preached, and saluation *conditionally* offered to all, and so all *conditionally* to be saued: to wit, all who performe that condition of faith and sanctitie which is required of all.

But I rather assent to the iudgement of others, and specially of Saint *Austen*: who by those generall speeches of *all*, and *none*, vnderstand not *all men* without exception, but *all Gods Elect* and chosen children: expounding the places in this manner, that God would haue *all* to come to repentance and be saued; namely, *all his chosen*, of what degree or condition soeuer they be; and againe, he would haue *none* to perish; to wit, none that beleeue in him, none of his *elect* servants, of what degree soeuer. Which restriction is the more agreeable, seeing Christ himselfe seemeth of set purpose to let it downe, *Math. 18. 14.* saying; *It is not your Fathers will, that any of these little ones should perish*. Hee said not, *It is not Gods will that any should perish*; but granting this of some, hee saith, *It is not Gods will that any of these little ones*, of these chosen ones, who are little, meane, and contemptible in the eyes of the world, that *any of these* should perish. And the very circumstances in Saint *Peter* (who is an expofitor of

(a) *Quia in se predestinatus ad penam.* Aug. Ench. c. 100.

(b) *Predestinatus Deus quosdam ad gloriam, quosdam ad penam.* Fulg.

l. 1, ad Mouim. *Qui totus liber est de duplici predestinatione, una honorum ad gloriam, altera malorum ad penam.*

(c) *Permet ad fidem, ut Predestinationem*

*Dei in utramque partem (nam ad mortem quem ad vitam) esse credamus.*

*Off. rituumus negatur, sacrilegium est.* Eccl. Lugdun. l. cont. 10.

Scot. qui predestinationem ad penam negauit.

(d) *Quid est aliud Predestinationis, quam aeterna Dei voluntas?* Eccl. Lugd. lib. cit.

(e) *Nich. Heming. l. cit. p. 16 19. & sapim.*

(f) *Voluntate*

*consequenti* (quæ absoluta est) *Deus vult quosdam damnari.* Aquin. p. 1. d. 19. art. 5. *Ita dictum est omnes homines vult saluos fieri, ut intelligantur omnes predestinati.* Aug. l. de Correp. & grat. c. 14. & idem docet l. 4. cont. Iulian. c. 8. *Sic enim de solis predestinatis ad vitam explicat hac verba.* Eccl. Lugdun. in l. contra Ioh. Scotum.

(e) Si paucos  
seruaret, reliquos  
cateris, iustitias  
non solum reatus  
& inclementis, sed  
iniquis, &c.

Auth. l. de  
Christ. seru.  
effic. Rat. 23.

Those men  
are more to be  
abhorred then  
Atheists. What  
greater cruelty  
and tyranny,  
then to create  
the most part  
of the world to  
euerlasting  
damnation, &  
that onely be-  
cause it was his  
pleasure and  
will? Then is  
God worse  
then the diuel,  
Auth. conf. of  
the carel. scilicet.

6 & 7. ye cruel-  
ly affirm Gods  
ordinance to  
be the cause of  
damnation.  
Idem. scilicet. 23.

(f) Innuis hos  
vrosq; actus,  
Caiet. com-  
ment. in part. 1.  
Tho. q. 23. art.  
5. Sed non recte  
effectus vocat.  
Reprobatio  
inquit, quoad  
primum effectum, Negationem autem misericordiae seu gratiae exercet: quoad alterum effectum, qui  
est poenire, iustitia autem exercet.

Ezechiel) doe enforce the same limitation. For besides that he writeth this to the elect of God, who had obtained like precious faith with himself, he giueth this as a reason of the long patience of God, and his slacknesse in comming vnto Iudgement, because God would haue no man to perish, but would haue all to come to repentance. Now the reason of Gods slacknesse, is not the repentance and saluation of all men without exception (for if he stayed for that, hee should neuer come vnto Iudgement), but the reason thereof is the expecting and waiting till the elect bee all effectually conuered, and their number fulfilled, as it is most manifest, *Ren. 6. 10, 11.* where those blessed soules vnder the Altar, crying vnto God, *How long, Lord, holy and true, dost thou not indige and avenge our blood?* receiue this very answere that here S. Peter giueth, that they must rest and stay yet for a little season, till the number of their fellow seruants and bretheren were accomplished. Wherefore though God will haue none of these his chosen children, and of their fellow seruants to perish (for whose sake he slacketh his comming), yet as before wee haue proued, it is the absolute will and decree of God, concerning the reprobate and refuse of the world, that they shall perish in their sinnes, and runne headlong of their owne accord into the pit of destruction provided and ordained for them.

O but, say they, (e) this cannot stand with the Justice of God, that hee should ordaine any, or create them vnto euerlasting death, and that for no other cause, but that it is his will and pleasure. For death is the reward of sinne, and not of Gods ordinance or decree.

Wretched men, who being befottered with a spirit of blindness, and daring to reprehend that which they doe not comprehend, doe most ignorantly confound those two (f) acts of Gods decree, which in this cause of the Reprobation of men are diligently and necessarily to be distinguished. The former is Negative, and that is, the eternall purpose and decree of God, not to



*show mercy, nor give his grace vnto them, nor to pull them out, as hee doth the elect, but leaue them in that masse of sinne, and most wofull state, whereinto both they and the elect vvere now together falne. The other is Positive, and that is, the eternall purpose and decree of God, so instant, that everlasting punishment vpon them, which is most iustly deserved by that sinne, into which they wilfully fell, and in which they still abide, pursuing sinne with all greedinesse. Wee neuer say, nor so much as once think, that God either condemneth any, or appoints them vnto death, without their owne most iust deserts. God himselfe teacheth vs this lesson, *Hos. 13. 9. Thy perdition, O Israel, is of thy selfe;* and the Apostle, saying, *Rom. 6. 23. that the wages of sin is death,* cleerely witnesseth vnto all, that eternall death is as duly earned by the wicked, and paid vnto them for their iust recompence, and hire, as is the wages by any master to his labourer, or seruant. And herein is that true which *S. Austin (g)* saith, *God is both good, and iust. Hee may without our good deserts free vs, because hee is good; but hee cannot without our ill deserts condemn vs, because hee is iust.* Yea, in that last and great Day, when God shall sit in his Throne of Iudgement, the wicked and reprobate, forced to confesse their faults written in their conscience, as in a large booke, shall then acknowledge both their owne deserts, and the Iustice of God, in rewarding them with the due wages of their sinnes. It is not then the will and pleasure of God, as they maliciously slander, but their owne great and heinous transgressions, for which they are punished, and for which God from all eternitie decreed to punish them: sinne onely is the cause of this later and positive act in Gods decree.*

But for the former and Negative act in their reiection, where by God ordained, that when all mankind was alike guilty before him, all included in that one and the selfe same masse of perdition, into which by their owne voluntary transgression all mankind had plunged it selfe (for in *Adam (h)* all men sinned, and so death and Gods wrath went ouer all) that hee would not then in mercy pull these out of that masse, and

(g) Lib. 3. con-  
tra Iul. cap. 19.

(h) Rom. 5. 12  
Ephes. 2. 3.



(h) *Caendum est, ne dum volun-  
tatem Dei  
magnificare  
voluerimus, volun-  
tati eius derogemus.* Si enim non  
esset alia ratio,  
quare istum cle-  
git & illum  
non, nisi quia  
placet, certe iam  
non occulta di-  
cerentur divina  
iudicia, sed ma-  
nifesta, cum  
quilibet hanc  
rationem capiat,  
nec dicentur  
mirabilia, sed  
potius volunta-  
ria: quare dicen-  
dum est, quod  
voluntas illa  
Dei est ratio-  
nabilissima, &  
rationem habet,  
& ab aeterno  
habuit. Bonau.  
in lib. 1. sent.  
dist. 41. q. 2.  
(i) *Tunc non  
latebit, quod  
nunc latet,*

make of them vessels of glory, but in iustice leaue them in that their sinfull and wofull estate to be vessels of wrath, leaue them to their owne lusts, destitute of his grace, that so they might runne out the race of their sinnes, and be as it were fatted for the day of slaughter: the cause of this act, I say, is the very will of God; which though we may not doubt, but that being his wil, who is most wise, it is also most reasonable, (h) & grounded both vpon most iust, wise, and diuine reasons, such as perhaps, in the life to come shall be made euident vnto vs, yet hereof no other reason can possibly bee giuen by vs, nor ought to bee sought for in this mortall life, but onely this, I will haue mercy on whom I will: and whom bee will, be hardneth, that is, he will not shew mercy vnto them.

Now, why should this seeme vniust vnto thee, O thou disputer against God? It is, as the Apostle tels thee, the will of God; whose will, seeing hee is infinitely wise, is euer most iust; yea, it is the very rule (k) of all perfect iustice. Again, in that thou art a creature, thou art none of thine owne, but thou art wholly Gods. Is it not lawfull for mee to doe with my owne what I will? saith the householder in the Gospell: and shall it not be lawfull for God, to doe, and to dispose of his owne, as it best pleaseth him? Shall the Potter without controulement frame of the same lump of clay, one vessel to honour, another to dishonour, onely because it so pleaseth him? and wilt thou, which art but dust and ashes, aske a reason of God, why of that one lump (l) of sinne, fit for nothing at all but to make vessels of dishonour, he made thee, rather then another, a vessel of dishonour, which of a silly Potter thou wouldest blush

cur ille potius quam iste fueris assumptus, cum causa vna esset ambobus. Aug. Ench. cap. 95.  
(k) Dei voluntas, non solum est recta, sed etiam regula. Bonau. loc. cit. (l) Si artifex ex vili materia, faciat vas pulchrum & nobilibus vti- bus accommodatum, totum ascribitur bonitati artificis: sed si ex vili materia, vs ex luto, faciat vas accommodatum vilibus vti- bus, non potest vas (si rationem haberet) conuer- si: sed si ex pretiosa materia, vs ex auro, aut gemmis, vas faciat ad vilia officia, tu conuer- ri possit. Humana autem natura vilitatem habet, non solum ex materia, quia est lutum & limus terra, sed quia est corrupta peccato: unde quicquid boni habet, debet bonitati singulari. Aquin. comment in c. 9. ad Rom. Et idem omnino docet Aug. Epist. 106. vbi massam illam ex qua Deus hac diuersa vasa finxit, nec integram aut mediam (id est, nec bonam, nec malam) sed plane corruptam fuisse docet.

and

and be ashamed to aske? Nay, the Apostle saith of the Potter, that he hath not onely power, but euen *authority and a rightfull power*; (for so the word *ἐξουσία* importeth) to frame the clay as he listeth, and of what part thereof he will, to make a vessel either for honor, or dishonour. How much more is there *authority and a rightfull power in God* ouer all men? For the Potter made not the clay, but God made, yea created vs of nothing: and the Potter, though by much and many degrees hee excell the clay, yet still the oddes and difference is *finite*. But God infinitely excelleth all mankinde; and therefore his authority is *infinitely more* ouer vs all, then is the Potters ouer the least parcell of Clay. Yea, thou thy selfe wilt, for thy owne pleasure, sport, or glory, kill and slay of thy Deere, and fat of thy beasts, which thou wilt, for slaughter: and yet because thou thinkest *they are thy owne*, death it were for any of thy seruants, to say to thee, no lesse then to the man of sinne, *Domine, (m) cur ita facis?* yet thy beasts had no way offended thee, but beene good and seruicable vnto thee, so that thou hadst onely the power of a Lord ouer them, but thou hadst no cause of *wrath and anger* against them: How much more may the Almighty, for his glory, designe or leaue which of all mankinde hee pleaseth, for the day of slaughter; seeing both, they all had by their *rebellion against God*, incensed his *wrath*, and prouoked his *iust indignation* against them; and he being the Lord of all Lords, and Creator of heauen and earth, hath infinitely more authority ouer them all, then thou hast, or canst haue, ouer the least and meanest thing that thou dost possesse?

Lastly, if God had beene *indebted vnto thee*, or bound to shew thee mercy and fauour, then mightest thou haue had some cause to complaine of his wrong. But the Almighty did owe thee nothing, nor was hee *obliged* to shew thee the least fauour. And though hee was not, yet, to leaue thee without all excuse, hee enriched thee with his free bounty, and thou hadst greatly tasted of his fauours, in that hee gaue thee *thy being*, when hee might haue suffered thee to continue in

(m) Non Rex,  
non Synodus,  
non tota Ecclesia  
(Papa) dicere  
potest, Cur ita  
facis? Clau. Esp.  
com. in c. 1. ad  
Titum, pag. 77.

*Nothing* : in that hee made thee a *man*, when, if it had pleased him, hee might haue made thee a *beast*; yea, haue made thee a *Toad* : and especially in that hee created thee after *his owne image*, decking thee with *righteousnesse* and *true holinesse*, setting thee in a most glorious and happy *estate*, and giuing vnto thee *free will*, *power* and *abilitie* to haue continued so for euer, if thou wouldst thy selfe. Now seeing thou, and all mankind by *their owne will* and *willfull disobedience*, didst depriue thy selfe of all that glory, and pulledst downe his iust wrath and vengeance vpon thee : Why dost thou now repine against so good and gracious a God ? or how canst thou imagine any colour of *iniustice* in his doings, though hee shew not so thee that *undeserued mercy* which hee doth vnto others, to whom he giueth both grace and glory ? As one of those *malefactors* before mentioned, cannot iustly complaine, that the King doth wrong him, because he did not pardon him, as he did some other in the like offence, and condemnation : So though God deale *iniustice* with thee, and not in *mercy*, as he doth with others, yet he doth no wrong vnto thee, seeing he *ought thee* nothing : and to shew *undeserued* (n) *fauour*, is *mercy* and loue; but not to shew it, is no *iniustice*, no wrong at all.

(n) In his qua  
ex gratia dan-  
tur, & non ex  
debito, potest  
aliquis, absq;  
prauidicio iusti-  
tie, pro libero  
cui plus dare  
cui ruit; & cui  
rui minus,  
admodum nulli  
subtrahat de-  
bitum. Aquin.  
p. 1. q. 23. art. 5.  
(o) Rom. 5. 12  
Ephes. 2. 3.

Whence also may fully be cleered the iustice of God, in his *reiection* of the transgressing angels. There is, I confesse, great oddes and difference in the reiection of them, and of men. All mankind was iuclosed in *one common roote* whence all the rest should be propagated : so were not the angels. All mankind in that *common roote* had sinned, (o) and willingly depriued themselues of blessednesse, and made themselues subiect to the eternall hatred of God : so had not the angels. In electing of men, God vsed an *act of mercy*; *I will haue mercy on whom I will*. Now *mercy* presupposeth *sinne* and *miserie*: so in electing of them, God in *mercy* puld them out of sinne and misery, and in *mercy* gaue both grace and glory vnto them. In electing the Angels, he cannot be said to haue vsed this *Act of mercy*, seeing they were then neither sinfull, nor mis-  
mise.

miserable. His act in electing them, was onely an act of free loue and bounty, in giuing such grace vnto them, as that they should neuer sinne, neuer be willing to sinne, nor euer fall from that most blessed estate, wherein they were created. In reiecting men, God vsed an *act of iustice*: and that act was both *Negative*, decreeing not to giue such grace vnto them, as should free them from sinne and misery, as hee did to the elect; and *positive*, decreeing, for that sin into which they wilfully now had runne, to inflict eternall punishment vpon them. All which, God himselte expresseth, saying of that reiected person, *I haue hated Esau*: that is, I haue both in *iustice* decreed not to shew (p) such loue and mercy to him, as I doe to *Iacob*; and in *iustice also* decreed to inflict that punishment on him, which his sinne most iustly hath deserued. In reiecting the Angels, God cannot be said to haue vsed this *Act of iustice*, seeing hee could not decree to leaue them either in sinne, or misery into neither of which as yet they were falne. His act of reiecting them, was onely *Negative*, decreeing not to giue that grace vnto them, which hee gaue to the elect Angels, such as would perseue them from sinning, but to leaue them wholly to themselves, and *permis* (q) them of their owne accord to fall into sinne: and his decreeing to punish their sinne, was an act of his iustice on the parties reiected, rather then an act of his reiection of them.

In all which, Gods dealing to haue been most iust, if wee rightly consider thereof, will be cleere and manifest. For had God at the Creation either made mankind or Angels *sinfull*, or hauing made them iust, had he left them *impotent*, (r) or *unable* to stand in that blessed estate if they would, or had hee himselte thrust them forward into sinne, *compelling* or *causing* them to transgresse, then might they haue iustly complained indeed of God: Complained first of *want of goodnesse* in God, who had either *made* them euill, or *forced* them to bee euill; and then complained of his *iniustice*, who would pu-

(p) Dicitur Deus reprobis odisse, quia non vult eis hoc bonum, quod est vita aeterna. Aquin. p. 1. q. 23. art. 3. Quod verum est respectu actus primi seu negatiui. (q) Deus bona omnia vult voluntate effectiua, quia ipse eorum author est & approbator: Mala vero seu peccata nunquam vult voluntate effectiua, sed tantum permissiua, quia volens permittit ea fieri, cum non impedit ne fiant: ipse autem nec author eorum est, nec causa, nec praecepti fuerint, nec facta approbat. Hec innuit Mag. sent. dist. 46. lib. 1. & alij Scholastici in eam dist. & Aug. in Enchir. cap. 96. (r) Si hoc adiutorium (quod posuit ille are si vellent) vel

Angelo, vel homini, quando primum facti sunt, desuisset, non vix; sua culpa cecidissent, adiutorium quippe desuisset, sine quo manere non possent. Aug. l. de Cor. & grat. c. 11.

nish them for doing that euill, whereof himselfe had beene the cause and author vnto them. But Gods proceeding herein was farre otherwise. It was euery way *most iust, and most equall*. For he not onely created mankinde and all Angels in *perfect righteousness (s) and innocency*, exceeding good, and compleat in all goodnesse, which was (t): *fit for their natures*; but withall, he gaue vnto them (that which was requisite to reasonable creatures) such a *freedome of will*, and so great assistance and abondance of his grace, that by these, they might (u) *for euer haue perseuered in pietie, and continued in blessednesse*; if themselves had beene willing. And although God might further haue giuen, both to the wicked angels, and to all mankinde, such an *ouerplus of grace*, (as hee gaue to the elected Angels, and dayly giues to the elect (x) *which are regenerate and sanctified*) that they should not onely bee able to perseuer, if they would; but that they should also bee willing so to perseuer: yet seeing hee was no way bound to give this grace vnto them, seeing that grace was meere *bis owne*, to give it, or not give it, vnto whom he would; neither can mankinde, nor any of the reiected angels, complaine of *iniustice* in God, for not giuing such grace vnto them. *May not I doe with my owne what I will?* May not I giue my grace to whom I will? and withhold it from whom I will? *Is thy eye euill, because I am good?* For seeing that grace was due to none of them all, if hee giue it to any, that's his *bonny and a surplusage of his loue*; but in not giuing it to others, seeing he ought it not to any, hee doth *no wrong* at all vnto them. In the very like sort, when first the wicked angels, and after them all mankinde, had by their *owne wils, and most voluntary transgression*, cast off the loue of God, and so not onely deprived themselves of that glory, which, if they had been willing, they might for euer haue enioyed, but made themselves lyable to Gods wrath, and eternall condemnation: what *wrong or iniustice* can this seeme to any, not to pull them out of that pit of per-

(f) Gen. 1. 27.  
31.

(t) Nam habere voluntatem immutabiliter bonam, soli Deo conuenit. Creatura autem Natura exigit, ut quia non est finis bonum, ideo voluntas eius non sit summa, id est, incommutabiliter bona. Sed talis, qua possit deficere, vel non deficere. Aquin. in 1. q. disp. q. de Prou. art. 4.

(u) Dederat Deus primo homini adiutorium, per quod posset permanere si veller, ut autem veller sineius reliquis arbitrio. Aug. 1. de Cor. & grat. c. 11. Quod idem de Angelis precantibus dicendum est.

(x) Sanctis per gratiam praeordinatis non solum adiutorium datur (ut possint stare si velint) sed tale, ut perseuerantia ipsa donetur. Sic ut per hoc donum non sibi perseuerantia sint. Aug. ibid. cap. 12.

dition;

dition, into which, with open contempt of God, both those angels, and all mankind, of their owne accord, and most willingly had now cast themselves? If he had for euer left all mankind, as he did all the transgressing angels, in that wofull and wretched state, hee had done no *wrong* to any, seeing hee was not bound to shew his mercy or fauour vnto any. In that hee puls out some, it's a *superabundance* of his loue and mercy towards them. In that hee leaues the rest to destruction, it's *truly iustice* on Gods part, and on theirs *most deserued* punishment: for to giue vnderferued fauour, is *mercy*; but not to giue it, or to render deserued punishment, is no *wrong*.

Now, whereas in the last place, they *accuse* (y) *God not onely of iniustice, but of tyranny and cruelty, for creating so many, whom hee would permit to fall into sinne, and then inflict endlesse and insupportable torments vpon them*; whereas, if it had pleased him, hee might haue giuen vnto them all such grace, as would haue preuented not onely their destruction, but their sinne also, which was the cause thereof; they doe herein bewray themselves, not onely to bee besotted in error; but such as Gyant-like doe maliciously fight against God. *Art thou wiser then the Almighty? or wilt thou prescribe a Law vnto God, whom, or how many hee should create? or what measure of grace hee should giue vnto them? Art thou able to answer him one for a thousand? Was't not sufficient to giue both to all mankind, and to all angels, so much grace and power, as that thereby they might for euer haue stood in integritie, and haue inherited eternall felicitie if they would themselves? In which one gift, consists the effect of all that, which the oppugners of this truth, either doe, or can say, to cleere the iustice of God, or free him from that cruelty, which against vs they object: Or had God intended their death, or destruction, before hee foresaw their most wilfull rebellion; then might they haue had some colour for their impious and blasphemous declaiming against the Lord, But seeing no thought of punishing either*

(y) If your saying were true, then were his workes full of cruelty, misery, damnation & destruction. *Auth. confut. of the carelesse.* *Scilicet. 23.* He had then beene worse then the diuell. *Idem* *Scilicet. 7.* Nulla est ita immanis bestia, qua velis creare pullum ad miseriam. *Auth. confut.* *Artic. ex Calu. decerp. art. 1.* *Quare creauit eos, si ad gloriam non praedestinauit? Obiectio* *impii, in Dialago Honorij Aug. de Praedest.*



(2) *Et si in Dei voluntate non sit volens, vel potius (tempore) quia quacumque voluntas aeterno voluit, ordine rationis natura, & pro nostro capite, non possumus aliter cogitare, quam hoc ordine Deum voluisse, & velle: sic ut res eo ordine voluerit, quo inter se posita sunt. Ita ordine natura primo voluit causas, deinde effectus, &c. Hier. Zanchi. l. 3. de Attrib. Dei. c. 4. q. 11. Thel. 3.*  
 (a) *sic ordinavit Angelorum & hominum vitam, ut in ea prius ostenderet quid posset eorum liberum arbitrium, deinde quid posset sua gratia beneficium iustitiae; iudicium.*  
 Aug. l. de corr. & grat. cap. 10.

men or Angels; euer entred into the heart of God, but *in order*, (2) *though not of time, yet of nature and reason, after his foresight of their voluntarie disobedience and rebellion against him*: why should they count it either iniustice or cruelty, to inflict that *deserved* punishment on them, which they wilfully puld downe vpon themselues? Or was God bound to giue them such an antidote of his preuenient grace, as would haue preserved them from sinne? Besides, that hee was not so obliged to any, in the infiniteness of his wisdom, hee saw it was not fit hee should giue that vnto them: for by giuing *(such grace vnto all, it would haue beene thought, that it had been their own, and their naturall power, which now, by not giuing it to some, is declared to bee due vnto none; and by bestowing it on others, is knowne to bee his free and supernaturall gift and grace vnto them.* Nay, by giuing *(such grace vnto all, hee had for euer both damm'd vp all passage to his iustice and mercy; and the greatnesse of his love, wisdom, and goodness, had for euer beene obscured.* And therefore first (a) *he would let them know what of themselves, and by their owne will they would doe, euen runne into destruction, that afterwards bee might make eident and knowne all the exceeding riches of his glory.* The riches of his mercy; which could neuer haue beene seene, if hee had suffered none to fall into misery, whence afterwards himselfe would deliuer them by mercy. The riches of his iustice; who is now seene to be so infinitely iust, as that he hath an infinite hatred against all iniustice, and therefore iustly inflicteth an infinite punishment vpon it; and who therefore would not in mercy pardon all, as he might haue done, lest it might seeme, that hee who is Righteousnesse it selfe, had not in a iust and perfect manner hated vnrighteousnesse. The riches of his wisdom; who is now seene to be so infinitely wise, as that hee cou'd finde a most blessed meanes, both fully, euen to the vtmost farthing, to punish the offences, and so to satisfie his infinite iustice, and yet wholly to pardon the offenders, and so to manifest his infinite mercy; that euery one might with the Prophet



phet \* say vnto God, *Mercy and iudgement will I sing vnto thee.* The riches of his power and goodnesse; which both are now seene to be so infinite, that hee is able to turne the greatest euill, to our greatest good; and euen out of sinne; to worke saluation; and out of death, to effect eternall life. The riches of his loue to the elect: the infinite greatnesse whereof could neuer haue been conceived, if they had not seene, in the iust punishment of others, from what infinite and endlesse torments they are freed themselues, and freed by his onely loue, either most louingly preventing them vwith his grace, that they should not fall into sinne, as hee did the elected Angels; or most louingly deliuering them by his grace, when they were false into sinne, as hee did all the elect of mankind. In regard of all which, it may truly bee said with Saint Auston, (y) that God, being both most powerfull and most good, would neuer haue suffered euill to haue bene, vntlesse hee had bene so infinitely good and powerfull; that hee was able euen out of euill, to bring good: and vntlesse (z) hee had knowne, that it was a farre more glorious worke, and would turne to his farre greater glory, when some had sinned, euen out of sinne to worke saluation, then not to suffer them to sinne at all. But what though wee in the shallownesse of our vnderstanding either cannot giue, or cannot comprehend the reason of Gods will herein? Shall we therefore presume to exclaime against the Lord, or accuse him for thus doing? Doth not the Apostle put to silence the insolency of this folly, when hee saith, (a) *O man, who art thou that disputest with God?* Who art thou that darest aske a reason of his will, whose very will is the rule (b) of all reason? Much rather oughtest thou here, euen with amazement and admiration, cry out with the same Apostle, (c) *O the depth of thy riches both of thy wisdom and knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out!* Yet euen by this little, which wee haue now said,

omnipotentissimam bonitatem pertinere, de malis benefacere, quam mala esse non sinere. Idem lib. de Cor. & grat. 10. (a) Rom. 9. 20. (b) Diu voluntas est Ratio rationum, nec tantum recta, sed regula. Bon. in l. sent. dist. 41 q. 2. (c) Rom. 11. 33.

\* Psal. 101. 1.

(y) Omnipotens Deus, cum summe bonus sit, nullo modo sineret mali aliquid esse, nisi ex quodam esset omnipotens & bonus, ut beneficeret etiam de malo. Ench. cap. 11. Nec dubitandum est Deum facere bene etiam inuoluntate fieri, quacumque sunt male. Quia etsi mala in quantum mala sunt, non sunt bona, tamen ut non solum bona, sed etiam sine & mala, bonum est. Lib. eod. c. 96. (z) Melius iudicauit de malis benefacere, quam mala nulla esse permittere. Aug. in Ench. cap. 27. Rectissime credimus quod Deus, qui creauit omnia bona valde, & mala ex bonis oritura praesciuit, scilicet magis ad suam

(o) Si quis defecerit a fide, definit esse electus, & reprobus efficitur.

Heming, lib. de grat. vniuers. pag. 16. Heer you see, that they diuide all men into two sorts; the one elected, which by no means can perish; the other reprobate, so that by no means they can be saved. What can the Diuel with his members to teach more for the advancement of his Kingdome when this?

Auth. confut. of the carelesse by necessity, Sect.

27. By this you see, that the elect become reprobates by their wickedness. Ibid. Sect. 30. & similia illic passim. Item

sensit Alphons. a Castro, qui neq;

reprobos sic cogi ad gehennam, vt vitam promereri non valeant. Lib. de hæres. tit. Prædestinatio.

you doe cleerly see, both the *will* of God to bee most holy, and his *iustice* most vpright, and both his *will* and *iustice* to be without all blame, in that *his whole Decree*, whereby he *elects* some, to giue freely vnto them both grace and glory, and *left* others in their *owne sinne*, to be led thereby into euerlasting perdition.

Howsoeuer then blasphemous mouthes doe barke against Heauen, & against their Creator; yet let vs, & all Gods seruants, not onely acknowledge, but magnifie, as in those whom he refuseth, his *Iustice*; so in our selues, his exceeding and vnexpressible *mercy*: let vs cast all our crownes before his footstoole, and sing an hymne of praise vnto him, who not onely hath made vs of nothing, but, which is the most happy blessing that wee can wish or desire, hath made vs vessels of loue, vessels of mercy, and glory, whereas if it had pleased him, hee might haue left vs to haue bene vessels of wrath and vengeance, as hee left the rest: for there were no oddes at all betwixt them and vs, in our selues: the onely oddes was in his *mercy and will*; Euen so, O Lord, it was thy holy will, who hast said it, and it shall stand for euer, *Thou wilt haue mercy on whom thou wilt, and whom thou wilt thou hardnest*. And thus much bee spoken of the first generall point: namely, our *Election* it selfe, as well of the parties who, as of the *cause* why they are elected.

The second generall point proposed, was the *certainty* of our election; expressed in this, that the Apostle saith, *Make your election sure*. Now our election is said to bee *sure* or *certaine*, two manner of wayes. First, it is sure and certaine, in it selfe: Secondly, it is called sure and certaine, *in respect of vs*, and of our persuasion or knowledge. Concerning the former *certainty*, beeing not so proper to this place, I would not haue at all entreated, if some malicious men had not with most venomous tongues oppugned, and eagerly sought to disgrace this truth: teaching that (o) Gods election is so vn-

certaine,

certaine, and changeable, as that the elect may become reprobates, and the reprobate elect; the elect be quite blotted out of Gods fauour, and fall from their election; the other receive the crowne of glory, which was prepared for the elect.

But wee are taught a farre more comfortable doctrine in the Word of God, That Gods election is most firme, certaine, and vchangeable. For it is the Ordinance, Counsell, and Decree of God, who hath chosen vs, Ephes. 1. 4. who hath predestinate, that is, fore-ordained vs vnto glory, Rom. 8. 29. Now if the ordinances and Lawes of the Medes and Persians, were such as might not be altered; how much more shall the Decree of God bee immutable, of which himselfe saith, *Isay 46. 10. My Counsell shall stand?* The firmenesse of this election our Sauour teacheth, *Iohn 6. 37.* where speaking of his chosen seruants which his Father hath giuen him; he saith, *They shall all come vnto me, and those that come vnto me, I cast not away.* And lest we should imagine (as they doe), that though Christ would not put them away, yet either themselves, or some other, might take them from him; hee addeth further, *Iohn 10. 28.* of the same chosen sheepe, *I giue vnto them eternall life, and they shall neuer perish, neither shall any plucke them out of mine hand.* If not any, then not the World, nor the Flesh, nor Satan with all the powers of darknes, no nor they themselves, shall bee able to plucke themselves from Christ, or take them out of his Fathers hand. And lest wee should thinke that though they cannot be pluckt, or by force drawne from Christ, yet by some subtiltie, or craft of Satan, they might be ensnared, and, as it were, stolne from him, our Sauour preuenteth euen this doubt also, *Math. 24. 24.* telling vs, that the wonders and lying signes of Satan shall bee such, and so great, that, if it were possible, they should deceiue the very elect. Manifestly implying thus much, that not all the sleights, deceits, and lying wonders of Satan, shall bee able to deceiue any one of his Elect; because it is impossible by any meanes whatsoever, to take or steale them away from Christ; who being the Watchman and good Shepheard of Israel,

Israel, can neither slumber nor sleepe. Seeing then Christ promised to receive all the elect, and beeing once received and come vnto him, neither-himselfe will cast them away, neither any force or violence shall bee able to pull them out of his hand, nor any deceit or sleight of Satan shall steale them from him; that remaineth as vndoubtedly true, which Saint Paul teacheth, Rom. 8. 29. that saluation and eternall glory, is by a golden chaine most infallibly and inseparably linked vnto election: for whom God predestineth, them also hee (effectually) calleth; and whom hee so calleth, them also hee iustifieth; and whom hee iustifieth, them also hee glorifieth.

Here againe they open their mouthes wide against God, abusing their wits, peruertering the Sacred Scriptures, and in the insolency of their folly, euen in most reprochfull manner slandering this holy truth of the certainty of Gods election; yea, and the whole doctrine of Predestination also, as a dangerous, pernicious, and pestilent doctrine, making men, as they teach, (p) secure and carelesse of well doing, and of their saluation. For if I bee, say they, predestinate to life; what neede I repent, beleene, serue or loue God? let mee wallow in sinne, yet seeing the elect cannot perish, nor fall out of Gods fauour, I am certaine I shall be saved: But if I be reiected of God, to what purpose should I repent or amend my life; for though I walke in all the statutes of God, yet can I not attaine to life, but must vnanoydably be condemned?

See how rightly the Apostles doome is verified of these

(p) Obijciunt  
nomen gratia ut  
abominandum  
sensum operiant  
blasphemiam.  
Subdixit enim  
orationis exclu-  
dunt, & ope-  
randi laborem.  
Quid enim ultra  
speret quem iam  
gratia (electio-  
nis) suum fecit?  
In quo etiam  
non desperet,  
quem praevisio  
violenta dam-  
nauit? In illo  
culpa, in hoc  
gratia locum  
non habet. In y-  
troque pericula-  
tur iustitia. Salus  
illic ingerenda  
est, non quaren-  
ti, hinc auferen-  
da etiam labo-  
ranti. Fault.  
Rheg (homo  
haereticus, qui

sub specie oppugnandi; Pelagian suum fortiter propugnat.) lib. 1. de libero a. b. cap. 4. By your poy-  
soned doctrine ye infect the people of God, and draw them to a secure, idle, and carelesse  
life. Auth. confut. of the carelesse. Sect. 27. Why, Masters, haue yee no conscience thus to cause  
the people to sinne? Ibid. If your opinion be true, the preaching of repentance is vaine; for  
if the elect cannot perish, what need they repent? and if the reprobate cannot attaine salua-  
tion, to what purpose should they repent? Ibid. Sect. 30. It is no matter what wee doe, if  
your doctrine bee true. Ibid. Sect. 28. & huc plene speculat ab huius illa quae Praedestinatorum  
dicitur est. Omnia ut ex praedestimatione suspendenda, ut neq; bona opera praedesse, neq; mala opera  
obesse cuiquam possent. De qua Siegb. in Chron. an. 415. Sed opinor cum non satis recte exposuisse  
istam haerem.

men,

men, When they professe themselves to bee wise, they become fooles; God making the wisdom of the flesh mere foolishnes. For know they not, that this dispute of theirs is euery way as effectually against the *Prescience* and *foreknowledge* (which yet themselves confesse) as it is or can bee against the *Decree* and *Predestination* of God? his *Prescience* being as certainly *infallible*, as his *Decree* is *immutable*. If God then foreknow that I shall bee saued, let mee liue as I list, and passe my time in sinne, yet I shall bee sure to bee an heire of Gods Kingdome: But if God foreknow that I should bee damned, to what end should I feare or serue the Lord: for seeing God foreknoweth this, and what hee foreknoweth mult vnauidably come to passe, though I should wholly deuote both my soule and body to Gods seruice, yet of necessitie I must at the last eternally perish? Let them now either in plaine tearmes professe *Atheisme*, and deny *Prescience* in God, and so deny (r) him to bee God, or let them cease with such vaine disputes, to oppugne the *Ordinance*, *Decree*, and *Predestination* of God; the selfe same difficulty as forcibly ouerthrowing the *infallibilitie* of the one, which themselves confesse, as it doth, or can, the *Immutability* of the other, which wee deferid.

See againe how Satan hath bewitched these men: they seeme witty to themselves, in pleading thus against their owne saluation; but this their reason is with them of no force at all, to make them secure and carelesse in their bodily estate, or worldly affaires. God doth not onely foresee, but fore-ordaine also concerning euery man, whether hee shall bee rich or poore, sicke or whole; liue or dye; for none of these come from the earth, nor spring out of the dust, as holy *Iob* (s) speaketh; that is, they come not by chance or fortune vnto any; but as the Prophet saith, *Lament. 3. 38. Out of the mouth of God, (from his appointment and Decree) proceedeth both good and euill.* And yet when will these disputers either perswade others, or resolute themselves vpon this their reason, to set Cock on boope, as

(q) Auth. contra, of the carelesse, scilicet, 15. & 18.

(r) Quid aliud est negare in Deo prescientiam futurorum omnium, quam dicere, Deum non esse Deum? Quomodo enim Deus est qui futurorum prescientiam non habet? Eccl. Lugdun. in lib. contra Ioh. Scot.

(s) *Iob 5. 6*

(r) Let vs set  
cock on hoop,  
and let the  
world slide, let  
vs eate and  
drinke, and  
rise vp to play,  
&c. *Author*  
*consist. of the*  
*carol. Sect. 27.*

themselves speake, (r) that is, to sit carelesse and secure, to sleepe and slumber, nor once trouble their mindes or bodies in the eager pursuit of the wealth and pelfe of this world? because if God hath decreed, or doe foresee, that they shall haue wealth; let them doe what they will, sit still, or ryot, waste and lousish all they haue, yet shall they sure abound, seeing *what God foreknoweth, or fore-ordaineth, shall most infallibly come to passe*; and if God decreeth or foreseeth that they shall bee poore and miserable, though they compasse Sea and Land, and load themselves with all, both the East and West-Indian treasures, yet by *that vnsistible Decree of G O D*, they shall put all into bottomlesse bagges, and liue and dye in a poore estate. Or would not these men thinke that hee did scoffe and deride them, who would in serious manner perswade them, neuer to eate or drinke, but rather to starue or stab themselves; because, if God (who hath numbred (f) all our dayes) hath decreed, or doth but *foreknow*, that they shall yet liue twenty, thirty, or forty yeeres more, doe whatsoeuer they will or can, yet shall they attaine to that period prefixed or foreknowne of God: and if God haue *ordained or foreknoweth* that they shall dye within a moneth or a yeere, though they should eate nothing but the fruit of the Tree of Life, and fill themselves with *Nectar and Ambrosia*, yet could not all this immortall foode prolong their liues one houre, or minute; seeing the *foreknowledge of God is without all error, and his ordinance without all change*? When they can by this their reason, wherein they infinitely please themselves, perswade either themselves, or others, to these carelesse, nay, franticke courses, then may they with some colour perswade, that our doctrine of the *Prescience and Predestination* of God will make men carelesse of their eternall saluation.

But if, laying aside the pride and wantonnesse of their owne wits, they could bee content to submit their reason

(f) Iob 14-5.



reason to the wisdom of God, they should easily discern, how their whole dispute in this, and all like cases, relyeth on no other stay, then a broken staffe of Reede. For did God either *foreknowe* or *fore-ordain* any of these *ends*, without respect vnto the *meanes*, which doe infallibly leade thereunto, then had they some shew for their pretended reason. But seeing it is most certaine, that God neither *decreeth*, nor *foreknoweth* of any, that hee shall bee saued, but withall hee both *foreknoweth* and *decreeth*, that himselfe will make him to embrace those *meanes*, and walke in those wayes which will bring him vnto life: and seeing hee neither *decreeth* nor *foreknoweth* the damnation of any, but of the same hee *decreeth*, and *foreknoweth*, that hee will leaue them destitute of his grace, to bee led by their owne lusts into sinne and impenitency, which is the infallible *meanes* to bring them vnto death: it most cleerely hence followeth, that as none doe neglect or omit the *meanes*, but the same also doe misse of the *end*; so neither doe any ever faile to attaine the *end*, who doe embrace the *meanes* that lead thereunto. Whence it comes to passe, that though none of the Elect can either misse of the *end*; or neglect the *meanes* of saluation, God by his grace directing them in the one, and thereby leading them vnto the other; yet vpon that supposall which they make, if they should not beleue, nor vse the *meanes* of life, it may, yea, it must bee said, that they should neuer attaine vnto the *end*, but eternally perish. Euen as Saint Paul, though hee knew that God had decreed and foretold (1) him also, that all who were with him in that dangerous tempest, should come safe to Land, and not so much as an hayre fall from the head of any: all which himselfe certainly beleued; yet when the Mariners, who were to bee the *meanes* of their safety, were ready to fly away, and leaue the rest to the rage of the sea, hee conditionally and truly said, that if the Mariners aboade not in the ship, that is, if they vsed not the *meanes* of their safety appointed by

(1) Act. 27.30.  
31.

God, there could none of them bee safe: notwithstanding both the *Decree*, *Prasience*, and *Prediction* of GOD for their safety. Againe, though in respect of Gods immutable, *Decree* and *Prasience*, it bee simply impossible, that any of the Reprobate should either beleue, repent, and leade a sanctified life, or bee saued; yet euen of such it may and must bee sayd, that if they performe those duties, which are the *meanes* of life, they shall assuredly attaine vnto the *end* to which those *meanes* doe leade, which is eternall saluation. Euen as our Sauour, though hee knew that God had decreed concerning *Tyrus* and *Sidon*, two heathenish, proud, and prophane Cities, that neither himselfe would worke those signes among them, whereby they would haue beene conuerted and repent; nor that they should either repent or bee saued; yet conditionally and truly said (t) of those Cities, that if those workes had beene done amongst them, which were done in Chorazin and Bethsaida, they would haue repented, and so they should haue beene saued. The reason of all which, and of all the like is, that which the Logicians rightly teach, that a conditionall proposition (u) puts nothing in being, that is, requires not the being or being true of either part thereof, but it onely shewes what must follow and bee granted, if such a condition bee admitted, whether it bee true, or false.

(t) Mat. II. 21.

(u) *Propositio  
conditionalis  
nihil ponit in  
esse.*

(x) Ye would  
intice the peo-  
ple by this  
doctrine, to  
sinne. *Aurb.*  
*Consut. of the  
careles. Sect. 28.*  
Ye draw them  
to a secure,  
and carelesse,  
life. *Idem.*  
*Sect. 27.*

But leauing their disputes; let now euery mans conscience iudge, how vniustly they slander vs and this holy Doctrine, as an inticement (x) vnto sinne, and perwasion to security. For seeing the Scriptures and the Spirit of God teach, both that *Predestination* which wee haue deliuered, and the *immutabilitie* thereof; let them take heede, lest in reuiling the teachers of this doctrine, they doe not blasphemethe Spirit of God himselfe. For our selues, wee will not desist; first, in generall, to exhort all men to cease from dooing euill, and learne to doe well; telling them with the Apostle, *Romanes 8, 13.* If they liue after the flesh, they shall

# A Sermon of Predestination. 37

shall dye: but if they mortifie the deeds of the flesh by the Spirit, they shall live: and with the same Apostle, Galatians 6. 7. Whatsoever they sowe, that shall they reap; If they sowe unto the flesh, they shall reape corruption and death: but if they sowe to the Spirit, they shall reape life everlasting. Then for the Elect in particular; Wee exhort them with Saint Paul, (y) to fight the good fight, having faith and a good conscience: with Saint Peter, (z) to giue all diligence to make their election sure; and with Iohn Baptist, (a) to bring forth fruits worthy amendment of life: For if they doe not this, if they keepe not faith and sanctitie, which are the Mariners to guide them to the celestiall Hauen, they will certainly make shipwracke of their saluation, the Spirit of GOD assuring them, that hee (b) that beleeueth not, is condemned already, and that (c) euery Tree which bringeth not forth good fruit, shall bee hewne downe and cast into the fire. As for the rest, wee cannot speake to any one in particular, as one reuelled of GOD: for neither can any knowe of another, no nor of himselfe neither, that hee is a Reprobate, seeing at the last watch, yea, even at the last gaspe, God may effectually call and conuert him: and wee in charitie are both to iudge and hope the best of all: Yet euen them also (if we knowe any to bee such) we would not cease to stirre vp vnto all the duties of a Christian life; assuring them, that if they will beleeue, and liue in sanctitie and holineisse, they shall bee crowned with glory: God himselfe saying (d) to Cain, whom hee knew to bee a Reprobate, If thou doest well, shalt thou not bee accepted? and Christ proclaiming, (e) that whosoever beleeueth, shall haue everlasting life.

(y) 1. Tim. 1.

(z) 2 Pct. 1. 10

(a) Mat. 3. 8

(b) Iohn 3. 18

(c) Mat. 3. 10

(d) Gen. 4. 7.

(e) Iohn 3. 15.

Besides which, vnto them both, whether they bee Elect or reprobate, it may bee further said, that as by their refraining from sinne, and doing that which is good, in either of both estates, they shall bee sure to gaine; so by their pursuing of sinne, and heaping vp iniquitie, they shall, in either estate bee sure to lose thereby. For if they bee elect, though

(f) Iohn 14.2

pro qualitate  
meritorum (i.  
bonorum operum)  
diuersa sunt  
mansiones. Hier.  
l. 2. contra Iou-  
uin. & Aug.  
tract. 67. in Io-  
han.

(g) 1. Cor. 15.  
41, 42. Quod de  
diuersitate glo-  
ria in caelis ex-  
ponunt. Aug. &  
Hier. locis ci-  
tatis.

(h) Quis scire  
fuit pro meritis,  
(i. bonis operi-  
bus) pramiorum  
etiam gradus,  
bonorum atque  
gloriarum, quis  
est idoneus cogi-  
tare? Quod sa-  
men (gradus)  
futuri sunt, non  
est ambigendum.

August. lib. 22. de ciuit. dei. cap. 30. Denarius quidem ille est communis omnibus, quo viginti denarii, significatur vita aeterna. Sed multa mansiones diuersas meritorum (i. operum) in una vita aeterna significant dignitates. Sancti, sicut Stella diuersas mansiones, diuersa claritates in caelo sortiuntur. Nec erit aliqua inuidia impari claritati, quoniam regnabit in omnibus unitas habitatis. August. tract. 67. in Ioh. & idem iterum habet, l. de virg. cap. 26. Sic eris in resurrectione mortuorum, ut iustus in claritate solus luceat, & qui in sequenti gradu sunt, luna splendore rursus erit, ut alius Lucifer sit, alius Arcturus: & qui parces scimus, & arce & metes, & in caelis erit maximus & minimus. Hier. l. 2. cont. Iouin. ubi Iouiniani errorem rejicit, qui docuit, Nullam esse diuersitatem, nullos gradus in praesentibus Sanctorum; sicut nec villos agnouit in poenis damnatorum. Hinc etiam reiecit a Scholasticis dicitur, Præmium essentiale Sanctorum esse aequal: nimirum visionem Dei, sed præmium accidentale esse inaequale, quia clarior alteri altero diu videtur. Mag. sent. lib. 4. dist. 49. & Aquin in distinct. 49. q. 5. art. 1. (i) Dan. 12. 3. Vbi iustos aut fulgere ut cælum, eos vero qui & iusti sunt, & alios ad iustitiam conuersunt, splendere ut Stellæ, etsi Hier. verba illa aliter exponit. (k) Luke 12. 47, 48. & Tolerabitur erit Tyro ac Sidoni, quam vobis, Mathew 11. 22, 24. (l) Potest feruari præceptum Dei quoad substantiam operis, etiam cum peccato. Bell. l. 5. de grat. & lib. arb. cap. 9.

probatas

*probates* may performe, euen by this they shall gaine thus much, that their stripes and punishments shall bee farre *more easie*, then if by their wallowing in sinne, and letting loose the reanes to impietie, they had treasured vp wrath against the day of wrath. Seeing then, whethersoeuer they bee Sheepe or Goates, they are sure by impietie to lose, and by good workes to gaine, both of them *in Tanto*, though neither of both *in Toto*, euen in this respect, if there were no other, it behoues them both to labour and strue to repress sinne, and doe that which is good; that, if they bee *elect*, their reward may bee more glorious; and if they bee *not elect*, their punishment may bee lesse grievous.

Lastly, in whom, I pray you, doth or can this holy doctrine breed securitie and carelesnesse? Not in them who *know* or *thinke themselves to bee elect*. For, this very perswasion of Gods loue, in whomsoever it is, doth cause a more feruent loue, and more earnest seruing of the Lord, who hath vouchsafed them so great and vnexpressible mercy: euen as the Apostles, who knew that *their names were written in heauen*, were most ready and desirous to doe and suffer all things, for the loue they had vnto God, the loue (f) of Christ constraining them therunto. For as Saint Austen saith, (g) *Hee is too churlish and vnkinde, qui amorem si nolit impendere, nolit rependere*, who if hee will not bestowe loue vpon God, will not yet requite the loue of God freely bestowed on him. Not in them, who *thinke themselves Reprobates*: For seeing they doe not, nor can *know* themselves to bee such; why should they desiect their mindes, and not rather hope, by repentance, faith and sanctitie, to obaine fauour with God; and bee found in the number of those, of whom the Apostle saith; 2. Tim. 2.21. *If any man purge himselfe from these; hee shall bee a vessell vnto honour*? Euen as in their bodily sicknesse, and worldly estate; they labour and toyle, neglecting no meanes to attaine health, wealth, and welfare, because

(f) 2. Cor. 5. 14  
(g) Deum si  
amare pigebit,  
saltem redamare  
non pigeat; Nul-  
la enim maior  
est inuitatio ad  
amorem, quam  
praenire ani-  
mā: & nimis  
durus est ani-  
mus, qui con-  
tem, &c. Au-  
gust. de Ca-  
tech. rudibus,  
cap. 4.

they know no other but that God hath decreed an happy successe, and to giue a blessing to those *meanes* vvhich are commanded and ordained by himselfe: So because they *know* no other, but that God hath decreed to giue saluation and eternall glory vnto them; why should they not labour by faith, sanctitie, and all holy meanes, to attaine vnto life, and leaue the successe vnto him, vvho hath said and assured them, *Ezekiel 18. 31. Returne and cast away all your transgressions; so iniquitie shall not bee your destruction?* So many wayes is that their cauill of secutitie cleerely refuted: by which, as by the chiefeest engine vvhich their wits could deuise, they seeke to ouerthrow both the whole doctrine of Gods *Predestination*, and that *certainty* or *assurance* of our election: of which wee nowentreat.

But they further oppose the Scriptures against vs, and against that *assurance*, which wee before declared; seeing *David, Psal. 69. 28.* desireth of God, that *hee would wipe*

(h) *Indas* (of whom among others that *Psalme* is meant) was wiped out of the Booke of Life; and as *Saint Peter* saith, was found vnworthy of his election. Hee was before chosen, &c. *Auth. conf. of the carelesse.* Sect. 31.

(i) In *Psal. 69.*

(k) *Iohn 19. 22.*

(h) *his enemies out of the Booke of Life.* Now if any may be wiped out, whom God hath once enroled among his elect; then is not our election so *sure and immutable* as wee haue taught.

For answere whereunto, I say with *Saint Austen*, (i) *God neuer wipes out any, whom hee writ in that Booke:* for if a wretched man was so constant, that hee would not alter his writing, but said, (k) *What I haue written, I haue written;* what indignitie were it to Almighty God, to thinke him so wauering, that hee will write and blot out againe, which a sinfull man, *Pontius Pilate*, was ashamed to doe? Those enemies then of God, of whom *David* speaketh, who vnder the colour of an outward profession, cloaked their inward hatred to God and his Prophets, were written in the Booke of God, or seemed so to bee, *onely by the iudgement of men;* who saw no more then their outside and faigned profession; they were neuer written there in *truth*, nor according to *his knowledge;* who tryeth the hearts and reines.



# A Sermon of Predestination.

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reines. And *David*, to whom Gods Spirit had reuealed their hypocrisie, and deepe dissimulation, among other curses, prayeth that this also may befall vnto them; that whereas themselues or other men thought them to bee written among his chosen children, and to bee of their number, GOD would in his iustice pull off that vizard of hypocrisie, and make it knowne (1) to all, by branding them with some marke of his hatred, as hee branded *Cain*, that they neither are, nor euer were of that flocke of his chosen seruants. Which the Prophet expresseth, by two seuerall phraes; the latter whereof doth expound the former; saying, *Let them bee wiped out of the Booke of the liuing*, and not bee written among the righteous; wiped out, according to mens iudgement, who thought they were writt therein, but in truth declared, not to bee, nor euer to haue beene written among his righteous seruants. Which to bee the Prophets meaning, is most cleere by that of Saint *John*, *Reuel. 17. 8.* where speaking of all the wicked, who shall goe into euermourning perdition, (of which sort none may doubt but these cursed enemies of God were) hee saith, that their names are not written in the *Book of Life* from the foundation of the world: that is, were neuer written in that Booke. And if they were neuer truly, but onely in the iudgement of men written in that Booke, neither were they, nor could they bee in truth, but onely according to the iudgement of men (charitable I confesse in this point, but yet erroneous) wiped out of the same Booke.

That seemeth of greater difficultie, which they\* object from the prayers of *Moses*, and Saint *Paul*, who beeing without all doubt written in the *Booke of Life*, (the Spirit of GOD witnessing of the one, that hee was (k) faithful in all the house of God: and of the other, that hee was a chosen (1) vessel, for whom was layd (m) vp the crowne of glory,) desired of God, that rather then his name should bee blasphemed, or his glory impayred, he would euen blot (n) them out of that *Booke of Life*, and make them a curse, (o) for euer

(1) *Quomodo inde delentur, ubi nunquam scripti sunt? Hoc dictum est, secundum spiritum in forum, quia ibi scriptos putabant, ut ipse confiteretur, non se esse ibi scriptos.* Aug. in illud Psalm.

\* *Quidam pharisei hoc praetextum (precarium Moysi & Pauli) aduersus nostram causam aduersus Dei Prædestinationem labentiam.* Calu. in Exod. cap. 32. ver. 32. (k) Heb. 3. 2. (l) A&E. 9. 15. (m) 2. Tim. 4. 8. (n) Exod. 32. 32. (o) Rom. 9. 3.

to be separated from Christ. Which thing, if Gods election were immutable, had beene simply impossible; and such as those holy men would neuer, as it seemes, haue requested, and so earnestly prayed for at the hands of God.

I can no way heer assent to the iudgement of Saint Ierome, (p) who expounds these prayers to bee meant of a temporall and bodily death onely, but not of the eternall. For such a death could not haue made them accursed, or an Anathema, nor haue separated them from Christ; nay, by it they should haue attained blessednesse, and haue beene eternally vnited vnto Christ. By which, and some other reasons, Chrysostome (q) doth not onely refuse, but euen deride that opinion.

Much lesse may wee consent to some other learned men, who rightly vnderstanding in these prayers a totall and eternall separation from God, doe thinke (r) them to haue beene somewhat rash, over-heady, and lesse considerate petitions; proceeding indeede from a minde full of zeale, but so astonished, amazed, and carried away with the abundance of love vnto God, and to his people, that they considered not, neither that it was vnfit for themselves to haue, or for God to yeeld to these requests, nor yet how impossible it was which they now desired. Such confusion and inconsiderate zeale, wee may not admit in these holy men, seeing Saint Paul did not speake, but write this, with most serious and aduised premeditation, yea, by the inspiration & guiding of Gods holy Spirit; protelling also and calling God to witnesse of his hearts desire in this matter: and Moses (s) in his prayer was moued for the same cause, and directed by the same Spirit, to request the same thing of GOD: yea, and the prayers of them both are such, if they bee rightly considered, as euery true Christian and child of GOD may, in the zeale of their hearts, present before the Throne of God.

For whereas they suppose it in no wise allowable to pray.

(p) Perire cupis, non in perpetuum, sed in presentiarum, & perire in carne. Hier. Epist. ad Algas. quæst. 9.  
(q) Chryf. hom. 16. in Rom.  
(r) Moses non satis reputat quid Deo conueniat, & longius progressus Paulus, &c. Sic confusum fuit votum, ut repugnantiam in ardoris reuerentia non videretur, ac si extra se essent. Calu. com. in c. 32. in Exod. 7. 31. & tanta reuerentia abieptus fuit, ut loquatur quasi orationem, ibid. effectus precipitauer feruente, hoc votum confuso animo erupit. Calu. in cap. 9. ad Rom.  
(s) Perspicimus & Moyses & Pauli eundem fuisse affectum. Hier. loc. cit.

pray for that which either in *it selfe*, or in regard of Gods Decree and *Prasience* is impossible; and cannot bee granted, our Sauours owne prayer (u) doth vndeniably teach the contrary, when hee conditionally desired of God, that *if it were possible, that cup of death might passe from him*: And yet hee knew it, to bee no lesse impossible for him to escape that Cup, then it was impossible that *Moses*, or Saint *Paul*, or any elect vessell of God should eternally perishe. Now, that *Moses* and *Paul* did in their prayers imply the like condition, is not to bee doubted: For seeing their Petitions proceeded from a true faith, and aymed at nothing else but Gods glory, they could not chuse but bee accepted of GOD, and granted by him, in like sort as our Sauours was: Christ himselfe assuring vs, that *whatsoeuer* (x) *wee aske in his name, and with* (y) *a beleeuing heart, shall bee granted vnto vs*: now they could no way bee granted, if simply and *without condition* they had beene asked of GOD; for then they had beene actually wiped out of Gods Booke, and separated from Christ, who by his eternall and *immutable Decree* were elected and ordained to bee partakers with him in glory. Their prayers then were conditionall, and in effect thus much; that seeing the glory and honour of God seemed much to bee encreased by preserving his people of Israel, whom hee threatened to destroy and cast away, these men inflamed with the desire of Gods glory, request, (z) that *if it were possible, and if it might stand with Gods holy will, hee would rather destroy them, then so great a Nation, and rather blot them out of his Booke, and make them an Anathema, for ever to bee separated from God; then by casting away those whom hee had chosen for his inherisance and peculiar people, suffer any part of his glory and honour to bee impayed.*

Great loue I confesse vnto GOD; but such, as if any thinke them too prodigall of their soules, hee therein bewrayeth himselfe to bee of the minde and affection of *Indas*: who, when the box of *Spikenard* was poured on

(u) Math. 26. 39.

(x) Iohn 16.

(y) Mar. 11. 23.

(z) *Hec dicis, si possibile esset, ut per meam perditionem glorificaretur Christus, et Indas saluificaretur, neque hoc deprecabar: siquidem optarem, inquit, si possibile esset, si liceret, si mihi hoc opto daretur. Occum. in illum locum: Optarem si fieri posset, esse Anathema. Aq. in c. 9. ad Rom.*

(a) Iohn 13.4.  
Math. 26.8.

(b) *Amplius  
quisq; debet  
Deum diligere  
quam seipsum.*  
Aug. l. 1. de  
doct. Chr. c. 27  
& incompara-  
biliter plus cha-  
ritatis Deo de-  
bemus, quam  
nobis: nam Deū  
propter se, nos  
vero, & proxi-  
mos propter  
Deum diligere  
debemus. Aug.  
l. 8. de Trin.  
cap. 8.

(c) *Vna Dei  
gloria præferri  
meretur centum  
mundis.* Catu.  
in Exod. 23.

(d) Isa. 40. 17.

(e) *Cic. lib. de  
Amicis.*

*Christes seeste*, moued (a) the Disciples to grudge and say, *What needed all this waste?* Such men are too rife in this last and worst age of the world, who if any thing bee bestowed on Christ, or vpon his Church for the furtherance of his glory, straightway they murmur and repine, and cry out with *Indas*, *What needed all this waste?* But when they themselues haue spent many boxes; nay, barrels and Butts of Spikenard; to wallow in the lusts and pleasures of their sinnes, yea, when they haue spent not onely their Lands and goods, but their bodies and soules also in the seruice of the Diuell; yet in all this, there is no waste at all. Now if such vile and wretched miscreants thinke nothing too much, nor too deare, for the honour and seruice of Satan; why should *Moses*, Saint *Paul*, or any of Gods children thinke anything, though it bee their very bodies and soules, too deare or precious to bee bestowed on God, or for his honour? I am verily perswaded, that if the true Childe of GOD, after serious meditation of these two examples, should come vnto this strait, that *on the one side*, were proposed his owne saluation, with the losse of Gods glory; *on the other*, the glory of GOD with his owne destruction, when hee should remember that hee were made of God, and made onely for the honour of God, that hee, and euery one are in duty bound, as Saint *Austen* (b) truly teacheth, to *love God more then themselves*; and that his glory, as another saith, *is more to be regarded* (c) *than an hundred worlds*, and therefore certainly more then one silly worrne of the world, of which the Prophet (d) saith, *All Nations before him are as nothing, and they are counted to him, or in comparison of him, lesse then Nothing*. When hee should, I say, consider all these, howsoeuer flesh and bloud would wrastle and resist a while, yet in the end hee would, with *Moses* and Saint *Paul*, much preferre the glory of his GOD, before the good and saluation of his owne soule. To conclude this point, that which *C. Blaffius* answered, (e) but very ill, concerning his

his loue towards his friend *Gracchus*, that most fitly besee-  
meth our loue towards God: When hee once said, that  
hee so much esteemed his friend *Gracchus*; that *whatso-  
euer Gracchus would command him, hee would performe and  
doe it*: What, quoth *Lelius*, and would you *euen burne the  
Capitoll for his sake*? Truly, quoth *Blasius*, *Gracchus would  
never will or wish mee to doe that, but if hee should, I would not  
refuse to doe it*. Such should bee our loue to GOD, and  
zeale to his glory, that for his sake, wee should suffer and  
vndergoe any thing whatsoever hee would haue vs. What,  
will you say, should wee, beeing vessels of honour, suffer  
our selues to bee euen a *Curse*, an *Anathema*, and to bee  
*separated for euer* from God? I may heere assuredly an-  
swere vnto you, that neither can this possibly bee effected,  
nor can GOD euer wish that hurt or harme vnto vs; but  
if hee should require it, and if it were possible, thereby to  
gaine him honour and glory, wee should not refuse, no  
not to become an *Anathema* from GOD: as you see *Mo-  
ses* and *Saint Paul* are so farre from refusing it, that in the  
burning zeale of their hearts, they desire it of Almighty God.  
And thus much bee spoken of the former certainty of our  
election, which is the firmenesse and certainty thereof in it  
selfe.

When first this Scripture did offer it selfe vnto my  
minde, it was my speciall purpose and desire to haue en-  
treated of that which hath not yet beene once touched;  
namely, of that other assurance of election which is in re-  
spect of *our selues*, wherein are contained the greatest trea-  
sures of our spirituall comfort. But God, you see, hath so  
disposed of my labours, that I haue onely at this time, pas-  
sed, as it were, ouer *the Red Sea*, and through the *wilder-  
ness*, and but entred or taken possession in the *common  
and generall rights* of Gods children, of that *good land*, fight-  
ing by the way with diuers *foemes of Anak*; all which, by  
the power and strength of our God wee haue put to flight  
this day. When God shall grant mee opportunitie, I shall

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bee desirous, according as God shall enable mee, to performe also that best and most blessed act of *Ioshua*, which is, to *divide this good Land* among Gods Children, and by assuring every one of them in *particular of their owne election*, let each of them, as it were, in the blessed and peaceable possession of his *owne portion* in this heavenly inheritance : meane time and ever, I commend vs all to the grace, favour, and mercy of our God ; to whom be ascribed by all, and in all places, all honour, praise, and thanksgiving, both now and for evermore. *Amen.*

**FINIS.**

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